THE MORALS OF CONFUCIUS

A

Chinese Philosopher,

Who flourished above Five Hundred Years before the coming of our Lord and Saviour Jesus Christ. Being one of the most choicest Pieces of Learning remaining of that Nation.

LICENSED,

Feb. 25. 169½ *J. FRASER.*

LONDON:

Printed for *Randal Taylor* near *Stationers-Hall.* MDCXCI.

THE MORALS OF CONFUCIUS A Chinese Philosopher.

4
4 27
156

Advertisement.

THE Work here Publish'd, and wherein, as in Epitome, is contained all the Morals of Confucius the Chineſe Philoſopher, is very ſmall, if we reſpect the number of Pages which compoſe it; but it is doubtleſs very Great, if Conſideration be had to the importance of the Things therein contain'd.

We may ſay that the Morals of this Philoſopher are infinitely Sublime, but at the ſame time, pure, ſenſible, and drawn from the pureſt Fountains of Natural Reaſon. Certainly, a Reaſon deſtitute of the Lights of Divine Revelation, has never appear'd with ſo much Illumination and Power. And as there is not any Duty omitted by Confucius, ſo there is not any beſides thoſe here mentioned. He greatly extends his Morals, but not farther than needs muſt; his Judgment ever telling him how far he muſt go, and where he muſt ſtop.

In which he has a very considerable Advantage, not only over a great number of Pagan Writers, that have Treated of Things of this Nature, but likewise over several Christian Authors, who abound with so many false, or over-subtile Thoughts; who almost every where surpass the Bounds of their Duty, and who give themselves up to their own Fancy, or ill Humour; who almost always digress from that just Mean, where Virtue ought to be plac'd; who, by their false Portraitures do render it impossible to our Practise, and who consequently make few Virtuous Men.

The Author de la maniere de bien penser dans les Ouvrages d'Esprit, *who to a stile extreamly Polite and Exact, always adds an exquisite Judgment very well remarks the weakness and falsity of these Words of a late Writer,* Every one endeavours to possess the most Room he can in his own Imagination, and promotes and aggrandises himself in the World, only to Augment the Idea which every one has of himself. *Behold the end of all the Ambitious Designs of Men.* Alexander, *&c.* Cæsar *had no*

ther Prospect in all their Battels than
this.

Indeed, Alexander *and* Cæsar *might*
their Battels, not only have meditated
their interiour Image, and altho' the
ought then had, might prove true in
ne Occurrence, yet it could not be so in
e Extent that was given it. There is
erefore nothing worse Thought than
at he Utters, who has Compos'd the first
eatise of the Moral Essays, and whose
ords we have just mention'd.

What the Author of these Essays lays
own at first, and which he who Composes
e Excellent Dialogues already mention'd,
ould not take the Pains to revive, is al-
ost of this Stamp; 'Tis even somewhat
orse, to which very little Attention is
requir'd. I conceive, *saith he,* that he
who at first stil'd himself, *High and*
Mighty Lord, look'd upon himself as
born upon the Head of his Vassals, and
that it is this that he means by this Epi-
thet *high,* so little suitable to the vile-
ness of Men.

What signifies all this? or rather, How
dares one from a serious and grave Air to
dvance Things of this Nature? What

is meant by these Words, I imagine, tha
he who at the first Stil'd himself, Hig
and Mighty Lord, look'd upon himse
as advanc'd over the Head of his Va
sals. *These Words can have but Tw*
Senses; the one Proper, the other Figu
rative. The Proper and Natural Sens
is, That this Lord imagin'd that his Fe
were rested on the Head of his Vassals
and that he walk'd upon their Heads a
Higher; and that to See and Comman
them, he was forc'd to look down. Th
Figurative Sense is, That this Lor
thought himself advanc'd in Authorit
over his Vassals, and that his Rank an
Power were much more considerable than
theirs. It is evident, that unless thi
Lord had lost his Wits, he could not ima
gine what the first Sense signifies; and a
for the second, which is Figurative, it i
very true: This Lord had Reason to
consider himself as advanc'd above his
Subjects, *it was his Right to assume Titles*
which denoted his Power and Authority
and he did no more than what those, whom
God has ordain'd to Command others
have always done. God himself, in his
Scriptures, calls them Gods, which is

much

much more than High and Mighty Lords. *So these other Words*, This Epithete *of High* is so unsuitable to the lowness of Men, *are no more intelligible than the former.*

These Places, which we have observ'd, are not the only ones of this Nature, which are found in the Moral Essays. There are Infinite other such like. And not to go from the first Treatise, can these possibly be Solid.

Altho' Men should have made great Progress therein, (*the Author Speaks of the Knowledge of Things*) they would hardly be the more estimable; seeing that these Barren Sciences are so incapable of bringing any Fruit, and solid Contentment to them, that one is as Happy in rejecting them at first, as in carrying them by long Study, to the highest Pitch they can be carry'd.

We are only capable of knowing one single object, and one single Truth at once. The rest remains buried in our Memory, as if it was not. Behold therefore our Knowledge reduc'd to a single Object.

Who is he that is not Convinc'd, that 'tis a baseness to think himself valuable

because he is well Clad, well Hors'd, that he hath justly directed a Ball, and walks with a good Grace?

What! Do not the Sciences and Excellent Discoveries render a Man more Happy, Content, and Complaisant, when he understands the right Use thereof? Is it not well known, that there are many Divines, who are of Opinion, That one of the Things which will compleat the Happiness of the Saints in Heaven, will be a great Knowledge of an infinite number of Truths which are unknown to us upon Earth? Is it because our Spirit can at the same time Meditate only upon one single Object, that it thence follows, that all the Knowledge of an Experienc'd Man is limited to this single Object, that he knows no other.

Behold therefore our Knowledge reduc'd to a single Object. *In fine, Is it a Baseness for a Knight, or Courtier, to think he shall be the more esteem'd, if he does what is suitable to his Rank; if among other Things, he is properly Habited, well Hors'd, and Walks with a good Grace? And would he not be truly worthy of Contempt, would he not discover a mean-*

ness of Mind, if he had unproper Habillements, if he should take no Care and Pains to be well Hors'd, if he should Ride without any Art, or Walk like a Paisant.

We can aver, that in this Abridgement of Confucius's *Morals, nothing will be found like what we have Remarkt. We shall here see Moral Essays, which are Master-Pieces. Every Thing herein is Solid; because that right Reason, that inward Verity, which is implanted in the Soul of all Men, and which our Philosopher incessantly Consulted without Prejudice, guided all his Words. Thus the Rules which he Prescribes, and the Duties to which he Exhorts, are such, that there is no Person which does not immediately give his Approbation thereunto. There is nothing of Falsity in his Reasonings, nothing Extream, none of those frightful Subtilties, which are observ'd in the Moral Treatises of most Modern Metaphysitians*, that is to say, in Discourses where Simplicity, Clearness, and Perspicuity ought to prevail throughout, and make it self Sensible to Minds of the lowest Rank.*

* Voyez le Traitte de Morale de l'Autheur de la Recherche de la Verité.

We

We shall perhaps find this Maxim a little Relax'd, where Confucius saith, That there are certain Persons whom it is Lawful to Hate. Nevertheless, if the Thing be closely Consider'd, we shall find the Thought to be Just and Reasonable. Virtue, indeed, Commands us to do Good to all Men, as Confucius states it; but it requires not that we should effectually have Friendship for all sorts of Persons. There are some so Odious, that it is absolutely impossible to Love them: For after all, we only can Love Good; we Naturally have an Aversion for what appears extreamly Wicked and Defective. All that Charity obliges us to do on this Account, is, to shew kindness to a Person, when it is in our Power, as if we Lov'd him, notwithstanding the Vices, Malice, and great Defects, which are discover'd in him.

Seeing that opportunity offers, we shall take Notice, That the Duty of Loving our Enemies, which Jesus Christ so much Recommends in his Gospel, is generally too much stretched. This Duty is very difficult to perform in its just Extent, without our rendering it yet harder, or

rather

rather impossible to Practise, and capable of casting us into Despair, and of making us fall into an entire Relaxation. The generality of those that explain this Duty, do speak as if we were obliged to retain in our Hearts a tender Amity for all our Enemies, how Wicked and Abominable soever they be. Yet, this is not precisely that which the Son of God requires at our Hands, because he demands not Things absolutely impossible. His aim is to excite us to behave our selves towards our Enemies, whoever they be, as we do to them that we Love. Indeed, the Scriptures does, in several places, by to Love *signifies* to do Good, *almost in the same manner as we do to those for whom we have a great Affection. If this were a fit occasion, we might Verifie this with several Passages. We shall satisfie our selves only with alledging the Example of God himself, which our Saviour proposes for our Imitation. For, after having said,* Matth. 5. 44. 45. Love your Enemies; Bless them that Curse you; do Good to them that Hate you; and Pray for them which Despitefully

use

use you, and persecute you; (*for these are all as so many Synonymous Terms,*) he adds, That ye may be the Children of your Father which is in Heaven: For he maketh his Sun to Rise upon the Evil and on the Good, and sendeth his Rain on the Just and on the un-Just. *Now, it is certain, That God Loves not the Wicked and Unjust, altho' he may do them Good: He has had an extream Aversion for a* Caligula, *for a* Nero, *and other such like Monsters; altho' he has caus'd his Sun to Shine, and sent his Rain upon them. But he has dealt with them as if he Lov'd them; and 'tis after this manner also that we ought to Deport our selves towards our Enemies. 'Tis not that we are not bound sincerely to endeavour, what in us lies, to retain in our Hearts some Sentiments of Friendship for them; but there are certain Persons so Lew'd, so Profligate, and so Abominable, for whom it is impossible to have these Sentiments. And 'tis upon this Account that the Charity is yet greater, more generous, and Praise Worthy, when notwithstanding that Aversion which we*

cannot

cannot hinder our ſelves from bearing to certain Perſons, we ceaſe not to do them Good upon Occaſion, with the Proſpect of yielding Obedience unto God.

As for the reſt, by what we have hitherto ſaid it may be judg'd how exceedingly the Publick is beholden to the R. F. Incorcetta *and* Couplet, *who have Tranſlated, out of* Chineſe *into* Latin, *the Three Books of* Confucius, *from which we have Extracted this Piece of Morality, which is now divulg'd. We have Selected the moſt important Things, and have let ſlip ſeveral, which, altho' good in themſelves, and particularly agreeable to the Genius of the Perſons for whom they have been Said and Writ, would have ſeem'd, perhaps, too common and inconſiderable in our* Europe. *And foraſmuch, as in the Work of the* R. F. Incorcetta *and* Couplet, *a Diſcourſe is made concerning the Origine of the Chineſe Nation, and of the Ancienteſt Books which this Nation enjoys, and which were Extant, ſeveral Ages before that of* Confucius, *we have therefore Tranſlated what on this account is moſt neceſſary to be known.*

ADVERTISEMENT.

It is here requisite, for the Reader's Satisfaction, to declare, That the Chineses, from the beginning of their Origine to the times of Confucius, *have not been Idolaters; that they have not had neither false Gods nor Images; that they have paid Adoration only to the Creator of the Universe, whom they have always called* Xam-ti, *and to whom their third Emperor nam'd* Hoam-ti, *erected a Temple, which was probable the first that was Built to God. The Name of* Xam-ti, *which they attribute to God, signifies* Soveraign Master, *or* Emperor. *It is observable, that there have been a great many of the Chinese Emperors that have very frequently assum'd the Sirname of* Ti, *which imports* Master, Emperor, *or that of* Vam, *which signifies* King; *that there was one Prince of the Fourth Race, who was called* Xi Hoam Ti, The Great, *or* August Emperor; *but there is not found any that has dar'd to assume the Title of* Xam, *that is to say,* Soveraign, *and that they have always respectfully left it to the absolute Judge of the Universe.*

It

ADVERTISEMENT.

It is true, that in China, *Sacrifices have ever been offer'd to diverse Tutelary Angels: But in the times which preceeded* Confucius, *'twas in Respect of Honouring them infinitely less than* Xam-Ti, *the Souveraign Lord of the World.*

The Chineses serv'd God with Extraordinary Pomp and Magnificence, but at the same time, with a very modest and very humble Behaviour; and said, That all this external Worship was in no wise agreeable to the Divinity, if the Soul was not inwardly Adorn'd with Piety and Virtue. They highly Honour their Fathers and Mothers, and Persons advanc'd in Age. The Women were very Virtuous; and in their Habits and all their Fashions great Modesty was observ'd. The Men and Women, Nobles and Peasants, Kings and Subjects, did greatly esteem Sobriety, Frugality, Moderation, Justice, and Virtue.

The Religion and Piety of the Chineses continued almost in this State unto the Time of the Philosopher Li Lao Kiun, *who was Contemporary with* Confucius, *and who first declar'd there were several*

Gods.

Gods. Confucius *put a stop to the Torrent of Superstition and Idolatry, which began to overflow. But in fine, when* Fohi's *Idol was brought from the* Indies, *that is to say, Sixty five Years after* Jesus Christ, *this Torrent so strongly overflow'd, that it made an Irruption, the sad Effects whereof are still seen.*

'Twere to be wisht that there had from time to time been rais'd of these Confucius's. *Things would not be in the posture wherein they are at* China. *This great Man instructed, as well by his Manners and Example, as by his Precepts: And his Precepts are so just, so necessary, and propos'd with so much Gravity, and at the same time with so much Meekness and Ingenuity, that they must needs easily insinuate into their Hearts, and produce great Effects therein. Read only this little Treatise which is sufficient to give you a very great and plenary Satisfaction.*

THE

THE MORALS OF CONFUCIUS THE Chineſe Philoſopher.

The FIRST PART.

Of the Antiquity and Philoſophy of the Chineſes.

ALthough in this little Work our Deſign is only to relate what is moſt Remarkable in *Confucius*'s Books, yet we are obliged to ſpeak of ſome Books which have appear'd in *China* before this Philoſopher. But this being not to be

done without reflecting a little backward, we will discourse one word concerning the Origen and Antiquity of the *Chineses*.

The *Chinese* Chronologers do almost all agree, that *Fohi*, who began to reign 2952 Years before the Birth of Jesus Christ, was the Founder of this Monarchy. The *Chineses* that have interpreted these Annals, make no difficulty to avow, that whatever is writ concerning *China*, before the Reign of this Emperor, is fabulous and suspicious: and one of their most renown'd Historians, named *Taisucum*, frankly confesses, that he is ignorant of what passed before the Reign of *Xinum*, the Successor of *Fohi*. There are only certain Annals which the *Chineses* call the *Great Annals*, wherein the thing is otherwise read. The Author of this Prodigious Chronology, which contains almost an Hundred and fifty Volumes, reports that after the Creation of the World, there were three Emperors: The one of Heaven, the other of the Earth, and the third of Men;

That

That the Progeny of this laſt ſucceeded one another for the ſpace of above Forty nine thouſand Years; after which, Thirty five Imperial Families do ſucceſſively Reign for ſeveral Ages without Interruption. This Author likewiſe adds, That he juſtifies not what he ſays, and at laſt agrees, that it is more certain to begin with *Fohi*, and herein to follow the moſt famous and beſt reputed Hiſtorians.

'Tis not that in *Fohi*'s Life they have not inſerted an infinite Number of Fables; which might cauſe us to queſtion whether this Emperor ever was; For beſides that in the *Great Annals* it is read, that *Fohi*'s Mother accidentally ſtepping into a Place where a Giant had paſſed, ſhe was ſuddenly encompaſs'd with a Rainbow, and that 'twas at this very moment, that ſhe perceiv'd her ſelf with Child of the Founder of the *Chineſe* Monarchy: where it is alſo related that this Founder had the Head of a Man, and Body of a Serpent. 'Tis true, that theſe Fables being very groſs,

the Generality of the *Chineſes* derides them. They report, that the Ground of this Ridiculous Tradition was the Colour of *Fohi*'s Body, which was marked with ſeveral ſpots; or rather, that it was an Hieroglyphick, whereby they intended to repreſent this Prince, as a Prince of extraordinary Prudence. But although we had not this Conſideration and Proſpect, the Genealogy of this King is ſo exact, ſo circumſtantial, and ſo well proſecuted in the Chronological Tables of the *Chineſes*, that it is not poſſible to imagine it only a Fancy; ſo that there is certainly as little reaſon to deny, or even to queſtion that *Fohi* ever was, as to maintain that *Saturn*, *Jupiter*, *Hercules* and *Romulus* are only Names, under pretence that the Poets and graveſt Hiſtorians have intermixt the Hiſtory of their Birth with a Thouſand impertinent Fables.

Nevertheleſs, theſe very Annals, which contain ſo many Fables upon the Account of *Fohi*'s Birth, do ſay nothing of his Predeceſſor's, and

do

do ſpeak very imperfectly concerning his Country; which makes us ſuſpect that he was not Born in *China*, and that he came thither from ſome other place. They only intimate, that he was Born in a Province called *Kenſi*, where he indeed muſt neceſſarily arrive, ſuppoſing that he came from ſome other Part into *China*: For after the Confuſion of Tongues, and Diſperſion of the People, he muſt come from *Meſopotamia*, or from the Territory of *Sennaar*, to Land at *Kenſi*, and afterwards arrive in the heart of the Country, *viz.* in the Province of *Honan*, where it is writ that he kept his Court.

Although we cannot exactly know at what time *Fohi* laid the firſt Foundations of his Empire, yet it is very probable that it was not long after the Deluge: For indeed, if we vigorouſly follow the Computations of the *Chineſes*, and Chronology of the *Septuagint*, 'twas not till about 200 Years after, in a time when *Noah* was yet living; ſo that we may readily believe

that he is deſcended from this Patriarch by *Sem*, who according to the Sentiment of the whole World, had *Aſia* for his Inheritance. And that which more confirms us in our Opinion, is, that in the *Chineſe* Language, *Sem*, which ſignifies to ingender and produce, imports alſo Life and Sacrifice. Indeed, 'tis from *Noah*'s Children, that all Men ſince the Deluge are deſcended, and have received Life, and have learn't to offer Sacrifice unto God. Whereunto it might be added, that *Fobi* is by the *Chineſes* called *Paohi*, which ſignifies alſo a Victim, becauſe that he was the firſt of *Sem*'s Poſterity that introduc'd the Service of God and Uſe of Sacrifices amongſt them.

But if we refuſe to adhere to the Computations beforemention'd, let us retrench, with their leave, the firſt ſix Emperors, whoſe Hiſtory cannot in every thing be true, and let us begin to compute only from the ſeventh, *viz.* from the Emperor *Tao*. For from this Emperor's Reign, ſo many Perſons

ſons have, by Cycles computed and writ, whatever has paſs'd in this Kingdom, and have done it with ſo much exactneſs, and ſuch a general Uniformity, that we can no more doubt of the Truth of their Calculation, than of that of the Greek Olympiads. For we ſhall alſo find, according to that Computation, that the Origin of the *Chineſe* Nation was not long after the Flood; for from the time of *Tao*, to the Year of this Age 1688. it is Four thouſand forty and eight Years.

This being ſo, it muſt neceſſarily follow that the firſt Inhabitants of *China* had likewiſe the true Knowledge of God, and of the Creation of the World; For the Idea of the true God, and the Remembrance of the World's Creation continued a long time after the Deluge, in the Minds of Men, and even of thoſe that were moſt corrupted, as the Poſterity of *Cham* for example. Indeed, beſides that in the Annals of the *Chineſes*, a Diſcourſe is there made concerning the Creation

of the World, although after a different Method from *Moſes*'s Hiſtory, yet it was not poſſible that theſe Idea's of the true God, which the Creation of the World, and after that the Deluge had deeply ingrav'd in their Hearts, could be ſo ſuddenly effac'd in ſuch a manner, as that they ſhould fall into Idolatry, and follow after other Gods than he that had created them. But the more throughly to convince us of what we have been diſcourſing, it is needful only to conſider the Doctrine, Sentiments and Manners of the Ancient *Chineſes*, the Books of their Philoſophers, and eſpecially thoſe of *Confucius*. Certainly we ſhall throughout obſerve the excellenteſt Morality that ever was taught, a Morality which might be ſaid to proceed from the School of Jeſus Chriſt.

The Books which the Ancient *Chineſes* have writ, are exceeding numerous, but the chief are thoſe which are called *Ukim*; that is to ſay, The five Volumes, and thoſe intituled

Su,

Su Xu, that is to ſay, The four Books.

The firſt and chiefeſt of theſe five Volumes is called *Xu Kin*. It is not neceſſary very amply to diſcourſe of the Antiquity of this Work; 'Tis ſufficient to ſay, that in peruſing it we find, that the Author wrote a long time before *Moſes*. At firſt there is ſeen the Hiſtory of three great Kings, *viz. Yao*, *Xun*, and *Vu*, the laſt of which was the firſt and chief of the Family *Hia*, the moſt conſiderable of all the Imperial Families; and the two others have been famous Lawgivers, and, as it were, the *Solon*'s of *China*. Therein is afterwards found the moſt important Conſtitutions that were made during the Reign of the ſecond Family, or Imperial Houſe called *Xam* and *Vu*, eſpecially by *Chimtam*, who was the Founder thereof, and who arrived at the Empire 1776 Years before the coming of Jeſus Chriſt. In fine, a Diſcourſe is there made of the third Family, wherein is chiefly related what was ſaid or done moſt remarkable under

der

der the Government of the five firſt Princes, and of the twelfth. There is repreſented the Hiſtory of *Vuvam*, who was the chief of this third Family, and the Lucubrations and Inſtructions of the Illuſtrious *Cheucum*, the Brother of this Emperor, who was a Prince highly eſteemed, both for his Virtue and extraordinary Prudence. This whole Volume, not to multiply words, is only an Hiſtorical Relation, and Collection of Moral Maxims, of Harangues ſpoken by Princes, of Sentences uttered by the Mouths of Kings, and particular Perſons, and of Precepts and Councils given to Princes, wherein ſo much Prudence, Policy, Wiſdom and Religion is ſet forth, that they might be given to all Chriſtian Princes.

The ſecond Volume, which is properly a Recital of the Cuſtoms and Ordinances of almoſt twelve Kings, is intituled *Xi Kim*. 'Tis a Collection of Odes, and ſeveral other little Poems of this Nature: For Muſick being greatly eſteemed, and much uſed in *China*, and whatever is publiſhed in this

this Volume having reſpect only to the Purity of Manners, and Practiſe of Virtue, thoſe that wrote it compoſed it in Verſe, to the end that every one being enabled to ſing the things therein contained, they might be in every one's Mouth. Virtue is there magnified and extolled to the higheſt degree, and there are ſo many things expreſt after a method ſo grave and wiſe, that 'tis impoſſible not to admire them. It is very true, that therein is contained things very ridiculous, extravagant Hyperboles in favour of certain Princes, and Murmurings and Repinings againſt God and Heaven: But the moſt Judicious Interpreters are of Opinion, that all this is ſuſpicious; that thoſe to whom they are attributed are not the Authors; that they are not to be credited, as being ſince added. Indeed the other Ancient Odes, they ſay, contain nothing ridiculous, extravagant, or criminal, as appears by theſe words of *Confucius*; *The whole Doctrine of the three hundred Poems is reduced to theſe few Words*, Su Vu Sie, *which import*, *That*

That we ought not to think any thing that is wicked or impure.

The third Volume is called *Ye Kim*. In this Volume, which is the Ancienteſt, if it may be called a Volume, nothing but Obſcurity and Darkneſs is obſerved. *Fohi* had no ſooner founded his Empire, than he gave Inſtructions to the *Chineſes*; but the uſe of Characters and Writing being unknown, this Prince, who could not teach them all with his Voice, and who was moreover imploy'd in the Advancement of his growing Monarchy, after a long and ſerious Conſideration, thought at laſt upon making a Table, compoſed of ſome little Lines which it is not neceſſary to deſcribe. The *Chineſes* being as yet dull and ruſtick, 'tis probable that this Prince laboured in vain; and if it is true, that he accompliſhed his Deſign, by the clear and eaſie Explications which he himſelf gave for the underſtanding of theſe Lines, it happen'd, at leaſt inſenſibly, that this Table became uſeleſs. For it is certain, that after his Death nothing could

could make uſe thereof. Two thouſand Years from the Foundation of the Monarchy were near elaps'd, no one being able any way to decypher this Myſterious Table, when at laſt an *Oedipus* was ſeen to appear: 'Twas a Prince named *Venvam*. This Prince endeavoured to penetrate the ſenſe of theſe Lines by a great number of others, which he diſpoſed after different ways; they were new Ænigma's. His Son, *viz. Cheucum*, attempted the ſame thing; But had not the good fortune better to ſucceed. In brief, five hundred Years after appeared *Confucius*, who endeavoured to untie this *Gordius*'s Knot. He explain'd, according to his Underſtanding, the little Lines of the Founder, with the Interpretations that had been made before him, and refers all to the Nature of Beings and Elements; to the Manners and Diſcipline of Men. It is true, that *Confucius* being arriv'd at a more advanced Age, acknowledged his Miſtake, and deſigned to make new Commentaries on this Ænigmatical Work:

But

But Death hindered him from fulfilling his Resolution.

To the fourth Volume *Confucius* has given the Title of *Chun Cieu*; words which signifie the *Spring* and *Autumn*. He composed it in his Old Age. He discourses like an Historian of the Expeditions of divers Princes; of their Virtues and Vices; of the Fatigues they underwent, with the Recompences they received. *Confucius* designed to this fourth Volume the Title of *Spring* and *Autumn*, which is an Emblematical Title, because that States flourish when their Princes are endowed with Virtue and Wisdom; which is represented by the *Spring*; and that on the contrary they fall like the Leaves, and are utterly destroyed, when their Princes are dispirited, or are wicked, which is represented by the *Autumn*.

The Fifth Volume entituled *Li Ki*, or *Memoires of Rites and Duties*, is composed of two Books, the Matter of which is extracted by *Confucius* out of several other Books, and of various Monu-

Monuments of Antiquity. But about Three hundred years after, all the Copies of this Work being Burnt, by the Command of a cruel Emperor, called *Xiboamti*, and this Loſs being impoſſible to be repair'd any other way, than by conſulting the moſt Aged Perſons that might have preſerv'd any Idea's thereof, it is not to be queſtion'd that the Work is at preſent exceedingly defective, even as the Interpreters themſelves acknowledge; There are indeed ſeveral things herein wanting, and a great many others added, which never were in *Confucius*'s Copies. However, in this whole Volume, ſuch as it now is, he Treats of the Rites as well Sacred as Prophane, of all ſorts of Duties, ſuch as were practis'd in the time of the three Families of the Princes *Hia*, *Xan*, and *Cheu*, but eſpecially of that which Reign'd in *Confucius*'s time. Theſe Duties are thoſe of Parents to their Children; thoſe of Children to their Parents; the Duties of Husband and Wife; thoſe of Friends, thoſe

which

which respect Hospitality, and those which are necessary to be perform'd at home, or abroad, or at Feasts. He there discourses likewise of the Vessels of the Sacrifices, of the Victims that were to be offer'd up unto Heaven, of the Temples to be chosen for that end, of the respect we ought to have for the Dead, and of their Obsequies or Funeral Rites. In a word, he therein Treats of the Liberal Arts, especially of Musick, of the Military Art, of the way of lancing a Javelin, and guiding a Chariot. Behold in brief what the five Volumes contain.

The four Books, the three first of which are *Confucius*'s Books, whereof we design to speak, do comprehend the whole Philosophy of the *Chineses*, at least, whatever this Philosophy has most curious and considerable. They explain and more clearly illustrate what is writ in the five Volumes: and although the Authority of the five Volumes be infinitely greater, by reason of their Antiquity, than

than that of the four Volumes, yet the four Volumes exceed it, for the Advantage that may be receiv'd therefrom. Indeed, beſides that the *Chineſes* do thence derive their Principal Oracles, and what they believe to be eternal Verities; The *Literati*, which are Philoſophers that follow *Confucius*'s Doctrine, and which have in their own hands all the Employments of the Nation, cannot arrive at the degree of a Philoſopher, and conſequently to be Mandorims or Magiſtrates, without a great Knowledge of theſe four Books. They are, in truth, under an Obligation, to know one of the five Volumes, which they pleaſe to chooſe, according to their Fancy and Inclination: But as for the four Books, they are indiſpenſably oblig'd to know them all four by heart, and throughly to underſtand them; The principal Reaſons of which are as follow: The firſt is, That *Confucius* and *Mencius*, who writ the fourth Book, have Collected what is beſt and moſt exquiſite in the Works of the Ancients. The

ſecond is, That they have added ſeveral good things to the Diſcoveries and Thoughts of their Anceſtors. The third, That *Confucius* and *Memcius* propoſe their Doctrine after a clearer and politer Method than was formerly done. In fine, 'tis becauſe that *Confucius* and *Memcius* have, in the four Books, avoided the dull and harſh ſtyle of the Ancients, and that by a ſmooth ſtyle, although without Pride and Arrogancy, they have added Ornaments to the naked Simplicity of the Golden Age.

We have nothing to ſay concerning the Fourth Book, becauſe that this Work of *Memcius* has not as yet appear'd in *Europe*: but before we proceed to ſpeak of *Confucius*, it is neceſſary to publiſh the Merit of this Philoſopher, together with the moſt remarkable Paſſages of his Life.

Confucius was Born 551 Years before the coming of Jeſus Chriſt. He was of a moſt Noble Extraction; for, not to mention his Mother, who was of an Illuſtrious Birth, his Father, who had

had been advanc'd to the firſt and chiefeſt Offices of the Empire, was deſcended from the laſt Emperor of the ſecond Family.

Diſpoſitions to Virtue appearing ſometimes in the tendereſt Years, *Confucius*, at ſix Years old diſcovered nothing of a Child: All his ways were Manly.

At the Age of Fifteen Years, he apply'd himſelf to the Reading of the Ancients, and having ſelected thoſe which were moſt eſteemed, and which himſelf judg'd the beſt, he thence extracted the moſt excellent Inſtructions, with a deſign firſt to profit himſelf, thereby to make them the Rules of his own Conduct, and afterwards to propoſe them to others. At Twenty Years old he Married, and had a Son named *Peyu*, who died at Fifty. He was the only Child he had, but his Race extinguiſh'd not, he had a Grandſon called *Cuſu*, that was an Honour to his Anceſtors. *Cuſu* apply'd himſelf to Philoſophy, he made Commentaries on his Grandfather's Books, was

advanc'd to the higheſt Dignities, and his Houſe is ſo well ſupported, and his Poſterity have always been ſo conſiderable both for their Promotions and Opulency, that this Family is at preſent one of the moſt Illuſtrious in *China*.

Confucius exercis'd the Magiſtracy at divers places with very good Succeſs, and with a great Reputation; His greateſt Aim being the Publick Good, and the Propagation of his Doctrine, he ambiciouſly ſought not after Vain-glory in theſe ſorts of Employs. Inſomuch, that when he accompliſh'd not his end, when he ſaw himſelf fruſtrated in the hopes he had of being enabled more eaſily to diffuſe his Lights, from an high Place, he deſcended and renounc'd the Office of a Magiſtrate.

This Philoſopher had Three thouſand Diſciples, among which, there were Five hundred that manag'd the moſt Eminent Charges in ſeveral Kingdoms, and Seventy two whoſe Virtue and Knowledge was ſo extra-

ordinary,

ordinary, that the Annals have preſerv'd their Names, Sirnames, and the Names of their Country to Poſterity. He divided his Doctrine into four Parts; ſo that *Confucius*'s School was compos'd of four Orders of Diſciples. Thoſe of the firſt Order applied themſelves to cultivate Virtue, and thereby to impreſs ſtrong Diſpoſitions in their Heart and Mind. Thoſe of the ſecond Order addicted themſelves to the Art of Ratiocination and Rhetorick. The third ſtudied Politicks. And the Buſineſs and Employment of the fourth Order, was to write in a ſmooth and neat ſtyle, what concern'd Morality. Amongſt theſe Seventy two Diſciples, there were Ten that ſignalized themſelves, and whoſe Names and Writings are in great Veneration.

Confucius, throughout his Doctrine, had no other intent than to diſſipate the Miſts of the Mind, to extirpate Vice, and re-eſtabliſh that Integrity which he affirm'd to have been a Preſent from Heaven. And the more

easily to attain this end, he exhorted all those that heard his Instructions, to obey Heaven, to fear and serve it, to love his Neighbour as himself, to conquer and submit his Passions unto Reason, to do nothing, say nothing, nor think nothing contrary to it. And what was more remarkable, he recommended nothing to others, either in Writing or by word of Mouth, which he did not first practise himself. His Disciples also had for him a Veneration so extraordinary, that they sometimes made no scruple to pay him those Honors, which were us'd to be render'd to those only that sat upon the Throne: An Example of which we will give you. 'Twas an Ancient Custom amongst the *Chineses*, to place Sick Persons Beds on the North-side: but because that this situation was the situation of the King's Beds; when a King visited a Sick Person, the Bed was removed to the South-side, and 'twas a Crime not to do it. *Confucius* had some Disciples, that, in their Sicknesses, render'd

render'd him ſuch an Homage. We muſt not here forget one very remarkable Thing which the *Chineſes* relate. They report that *Confucius* was us'd continually to ſay, *That the Holy Man was in the Weſt.* Whatever his Thoughts were, it is certain that Sixty and five Years after Chriſt's Birth, the Emperor *Mimti*, excited by the Philoſopher's words, and much more, as it is ſaid, by the Image of the Holy Hero that appeared to him in a Dream, ſent two Ambaſſadors into the Weſt, there to find out the *Saint and Holy Law.* But theſe Ambaſſadors Landing at a certain Iſland not far from the Red-Sea, and not daring to venture farther, they adviſed about taking a certain Idol they found there, which was the Statue of a Philoſopher called *Foe Kiao*, that had appear'd in the *Indies*, about Five hundred Years before *Confucius*, and brought into *China Fohi*'s Idol with the Doctrine which he had Taught. Happy had been their Embaſſy, if inſtead of this Doctrine they had returned into their

own Country with the ſaving Doctrine of Jeſus Chriſt, which St. *Thomas* then Preach'd in the *Indies*; but this Divine Light had not as yet reach'd thither. From this unhappy time, the Generality of the *Chineſes* have follow'd after Idols; and Superſtition and Idolatry, daily, making new Progreſs, they by little and little forſook the Doctrine of their Maſter, have neglected the excellent Inſtructions of the Ancients, and in fine, being grown Contemners of all ſorts of Religion, they are faln headlong into Atheiſm. They could not indeed do otherwiſe, in following the Execrable Doctrine of that Impoſtor *Fohi*, who taught, *That the Principle and End of all things was Nothing.*

To return to *Confucius*, whoſe Doctrine was ſo repugnant to that of *Fohi* and his Followers; This Illuſtrious Philoſopher, who was ſo neceſſary and helpful to his Country, died in the 73 Year of his Age; a little before the Sickneſs which ſnatch'd him from the *Chineſes*, he with great Bitterneſs

of

of Spirit, lamented the Diſorders of his Time; and expreſt his Thoughts and Grief, by a Verſe which may be thus tranſlated, *O great Mountain!* he meant his Doctrine, *O great Mountain, what art thou become! This Important Machine is ſubverted! Alas! There are no more Wiſemen, no more Saints!* This Reflection ſo grievouſly afflicted him, that he preſently languiſh'd; and ſeven days before his Death, turning towards his Diſciples, after having teſtified his regret and trouble to ſee that Kings, whoſe good Conduct was ſo neceſſary, and of ſuch great Importance, would not obſerve his Maxims and Inſtructions, he dolourouſly ſubjoyns, *ſeeing that things go thus, nothing more remains than to die.* He had no ſooner uttered theſe words, but he fell into a Lethargy, which ended with his Death.

Confucius was Buried in his own Country, in the Kingdom of *Lu*, whither he was retir'd with his deareſt Diſciples. For his Sepulchre they choſe a place near the City of *Kiofeu*, on

on the Bank of the River *Su*, in that very Academy where he us'd to teach, and which is at preſent ſeen environ'd with Walls, like a conſiderable City.

It is not poſſible to expreſs the Affliction which the Death of this Philoſopher caus'd to his Diſciples. They bitterly bewail'd him; they put on Mourning Weeds, and were under ſuch great anguiſh, that they neglected the care of their Nouriſhment and their Life. Never was a good Father more regretted by dutiful and well-bred Children, than *Confucius* was by his Diſciples. They were all in Mourning and Tears a whole Year, ſome three Years: and there was one who being more truly ſenſible, than the reſt, of the loſs they had underwent, ſtirred not, for ſix Years, from the place where his Maſter had been Buried.

In all the Cities, there are ſeen Magnificent Colleges which were built in honour of *Confucius*, with theſe and other ſuch like Inſcriptions, written in Characters of Gold. *To the great Maſter.*

ſter. *To the Illuſtrious King of the Learned. To the Saint.* Or, which is the ſame thing amongſt the *Chineſes*. *To him that was endow'd with an extraordinary Wiſdom.* And although it be Two thouſand Years ſince this Philoſopher's deceaſe, they have ſo great a Veneration for his Memory, that the Magiſtrates never paſs by theſe Colleges, without ſtopping their ſtately Palankins wherein they are carried for diſtinction ſake. They alight, and after ſome few Moments Proſtration, do march a little way on foot. There are even Emperors and Kings who diſdain not ſometimes to viſit theſe Edifices where the Titles of this Philoſopher are Engrav'd, and to perform it after a glorious manner. Behold, the exceedingly remarkable words of the Emperor *Yumlo*, who was the third Emperor of the preceding Family called *Mim*. He pronounced them one day when he was diſpos'd to go to one of theſe Colleges already mention'd. *I adore the Maſter of Kings and Emperors. Emperors and Kings are Lords*

and

and Maſters of their People; but Confucius *has propos'd the true Methods of governing theſe very People, and of inſtructing the Ages to come. It is therefore convenient that I go to the great College, and there offer ſome Preſents to this great Maſter who is no more, to the end that I may ſhew how much I honour the Learned, and how greatly I eſteem their Doctrine.* Theſe extraordinary marks of Veneration do intimate that the Virtue and Merit of this Philoſopher have been extraordinary. And certainly this excellent Man was alſo endow'd with admirable Qualifications. He had an Aſpect both grave and modeſt; he was faithful, juſt, chearful, civil, courteous, affable: and a certain ſerenity, which appear'd in his Countenance, gain'd him the hearts and reſpect of all thoſe that beheld him. He ſpake little, and meditated much. He eagerly purſued his Study, without tiring his Spirit. He contemn'd Riches and Honours when they were Obſtacles to his Deſigns. His whole Delight was in teaching and making

making his Doctrine ſavoury to many. He was ſeverer to himſelf than others. He had a continual Circumſpection over himſelf, and was a rigid Cenſurer of his own Conduct. He blam'd himſelf for not being aſſiduous enough in Inſtructing; for not ſhewing vigilance enough in correcting his own Faults, and for not exerciſing himſelf, as he ought, in the practice of Virtue. In fine, he had one Virtue rarely found in great Men, *viz.* Humility: for he not only ſpake with an extreme Modeſty of himſelf, and what concern'd him, but he with a ſingular ſincerity declar'd to the whole World, that he ceaſed not to learn, and that the Doctrine he taught was not his own, but the Doctrine of the Ancients But his Books are his true Pourtraicture, which in this place we proceed to expoſe to view.

The

The Second Part.

A COLLECTION

Out of

Confucius's Works.

The First Book.

THe First Book of *Confucius* was publiſhed by one of his moſt famous Diſciples named *Cemcus* and this Learned Diſciple writ very excellent Commentaries thereon. This Book is, as it were, the Gate through

through which it is neceſſary to paſs to arrive at the ſublimeſt Wiſdom, and moſt perfect Virtue. The Philoſopher here treats of three conſiderable Things.

1. Of what we ought to do to cultivate our Mind, and regulate our Manners.

2. Of the Method by which it is neceſſary to inſtruct and guide others. And,

3. Of the Care that every one ought to have to tend to the Sovereign Good, to adhere thereunto, and as I may ſo ſay, to repoſe himſelf therein.

Becauſe the Author chiefly deſign'd to addreſs his Inſtructions to the Princes and Magiſtrates that might be called to the Regality, this Book is intituled, *Ta-Hio*, or, *The Great Science.*

The great Secret, ſays *Confucius*, to acquire true Knowledge, the Knowledge, conſequently, worthy of Princes, and the moſt Illuſtrious Perſonages, is to cultivate and poliſh the Reaſon, which is a Preſent that we have re-

received from Heaven. Our Concupiscence has disordered it, and intermixt several Impurities therewith. Take away therefore, and remove from it these Impurities, to the end that it may reassume its former Luster, and enjoy its utmost Perfection. This here is the Sovereign Good. This is not sufficient. 'Tis moreover requisite, that a Prince by his Exhortations, and by his own Example, make of his People, as it were, a new People. In fine, after being, by great Pains, arrived at this Sovereign Perfection, at this chief Good, you must not relax; 'Tis here that Perseverance is absolutely necessary. Whereas Men generally pursue not the Methods that lead to the Possession of the Sovereign Good, and to a constant and eternal Possession, *Confucius* has thought it highly important to give some Instructions therein.

He says, That after we know the end to which we must attain, it is necessary to determine, and incessantly to make towards this End, by walking

in the ways which lead thereunto; by daily confirming in his Mind the Reſolution fixt on for the attaining it, and by eſtabliſhing it ſo well, that nothing may in the leaſt ſhake it.

When you ſhall have thus fixt your Mind in this great Deſign, give up your ſelf, adds he, to Meditation: Reaſon upon all things within your ſelf: Endeavour to have ſome clear Idea's thereof: Conſider diſtinctly what preſenteth it ſelf to you: Paſs, without prejudice, ſolid Judgments thereon: Examine every thing, and weigh every thing with care. After Examinations and Reaſonings of this nature, you may eaſily arrive at the End where you muſt fix, at the End where you ought reſolutely to ſtand, *viz.* at a perfect Conformity of all your Actions with what Reaſon ſuggeſts.

As to the Means which a Prince ought to uſe, to purifie and poliſh his Reaſon, to the end that it being thus diſpoſed, he may govern his States, and redreſs and beautifie the Reaſon of his People, the Philoſopher propoſes after what

what manner the Ancient Kings governed themſelves.

That they might at laſt govern their Empire wiſely, they endeavoured, ſaith he, prudently to ſway a particular Kingdom, and to excite its Members to improve their Reaſon, and to act like Creatures endow'd with Underſtanding. To produce this Reformation in this particular Kingdom, they laboured to regulate their Family, to the end that it might ſerve as a Model to all the Subjects of this Kingdom. To reform their Family, they took an extraordinary care to poliſh their own Perſon, and ſo well to compoſe their Words and Actions, that they might neither ſay, nor do any thing that might ever ſo little offend Complaicence, and which was not edifying, to the end that they themſelves might be a Pattern and Example continually expoſed to the Eyes of their Domeſticks, and all their Courtiers. To obtain this exterior Perfection, they ſtrove to rectify their Mind, by governing and ſubduing their Paſſions;

because that the Passions do, for the most part, remove the Mind from its natural Rectitude, do abase and incline it to all sorts of Vice. To rectify their Mind, to rule and subdue their Passions, they so acted that their Will was always bent to Good, and never turn'd towards Evil. In fine, thus to dispose their Will, they studied to illuminate their Understanding, and so well to enlighten it, that, if it was possible, they might ignore nothing: for to Will, Desire, Love and Hate, it is necessary to know; This is the Philosophy of right Reason.

This is what *Confucius* propos'd to the Princes, to instruct them how to rectify and polish first their own Reason, and afterwards the Reason and Person of all their Subjects. But to make the greater Impression, after having gradually descended from the wise Conduct of the whole Empire, to the Perfection of the Understanding, he reascends, by the same Degrees, from the illuminated Understanding to the happy State of the whole Empire.

pire. If, ſaith he, the underſtanding of a Prince is well enlighten'd, his Will will incline only to Good: his Will inclining only to Good, his Soul will be entirely rectified, there will not be any Paſſion that can make him deſtroy his Rectitude: The Soul being thus rectified, he will be compoſed in his exterior, nothing will be obſerv'd in his Perſon that can offend Complaiſance. His Perſon being thus perfected, his Family forming it ſelf according to this Model, will be reform'd and amended. His Family being arriv'd at this Perfection, 'twill ſerve as an Example to all the Subjects of the particular Kingdom, and the Members of the particular Kingdom, to all thoſe that compoſe the Body of the Empire. Thus the whole Empire will be well govern'd; Order and Juſtice will Reign there; we ſhall there enjoy a profound Peace, 'twill be an happy and flouriſhing Empire. *Confucius* afterwards certifies, that theſe Admonitions do not leſs regard the Subjects than the Princes; and after having addreſs'd him-

himself to Kings, he tells them, that they ought particularly to apply themselves rightly to govern their Family, to take care thereof, and reform it: *For*, he adds, *it is impossible that he that knows not how to govern and reform his own Family, can rightly govern and reform a People.*

Behold what is most important in *Confucius*'s Doctrine contained in the first Book, and which is the Text, as I may say, whereon his Commentator *Cemcu* has taken pains.

This famous Disciple, to explain and enlarge his Masters Instructions, alledges Authorities and Examples which he draws from three very ancient Books, highly esteemed by the *Chineses*.

The first Book he mentions, which is of a later date than the rest, is intituled *Cameao*, and makes up a part of the Chronicles of the Empire of *Cheu*. This Book was composed by a Prince called *Vuvam*, the Son of King *Venvam*. *Vuvam* does therein highly extol his Father; but his Principal Design, in magni-

magnifying the Virtues, and admirable Qualities of this Prince, is to form according to this Model one of his Brethren, whom he would perfect in Virtue: And it is obſervable, that he ordinarily tells him that their Father had the Art of being Virtuous. *Venvam*, ſaid he to him, *had the Art of poliſhing his Reaſon and his Perſon.*

The ſecond Book from whence *Cemcu* cites his Authorities and Examples, is called *Tar-Kia*. This Book, which is a great deal ancienter than the firſt, was writ by a famous Emperor of *Xam*, named *T-Tin*; 'Tis therein read, that this *T-Tin*, ſeeing *Tar-Kia* the Grandſon of the Emperor *Chim-Tam* degenerate from the Virtue of his illuſtrious Anceſtors, and carry himſelf after a manner wholly different from theirs; He commanded him to live three Years in a Garden, where was his Grandfathers Tomb; That this made ſo great an Impreſſion upon his Spirit, that he chang'd his courſe: And that the ſame *T-Tin* who had done him ſo kind an Office, having afterwards ad-

advanc'd him to the Empire, *Tai-Kia* govern'd it a long time in great Prosperity. *King Tam*, said *I-Yin* to *Tai-Kia*, *King Tam always had his Mind disposed to cultivate that precious Reason which has been given us from Heaven.*

In fine, the third Book, which is much ancienter than the two former, is called *Yi-Tien*; and upon the occasion of King *Yao* it is there read, *That this Prince could cultivate this sublime Virtue, this great and sublime gift which he had receiv'd from Heaven, viz. Natural Reason.*

It is evident, that *Confucius*'s Disciple, by these Authorities, design'd to shew, or rather supposes that the whole World believes that we have all received from Heaven, those Lights which most Men suffer to extinguish by their Negligence, a Reason which most Men voluntarily slight and suffer to corrupt: And seeing that there were Princes which have perfected these Lights, which have bettered and improved their Reason, we ought to imitate them,

them, and that we as well as they by their Endeavours, may attain to such a Perfection.

We must not here forget a remarkable thing which *Couplet* relates, touching a Bason wherein King *Tam* us'd to bathe and wash himself. He says, that these excellent words were there engrav'd; *Wash thy self, renew thy self continually; renew thy self every day; Renew thy self from day to day:* And that it was to intimate to the King, that if a Prince which governs others has contracted Vices and Impurities, he ought to labour to cleanse himself therefrom, and to reduce his Heart into its first state of Purity. As for the rest, it has been an ancient Custom amongst the *Chinese* to grave or paint on their Domestick Vessels some Moral Sentences, and strong Exhortations to Virtue: So that when they bath'd themselves, or took their Repasts there, they had these Sentences and Exhortations continually before their Eyes. This ancient Custom is still preserv'd. There is only this difference, says he, that

that publiſhes *Confucius*'s Works, that whereas heretofore the Characters were grav'd or painted on the inſide of the Veſſel, in the middle of the interiour Face, at preſent the *Chineſes* do moſt frequently grave or paint them on the outſide, *ſatisfying themſelves in this Age with the outward appearance of Virtue.*

After *Cemçu* has ſpoken of the two firſt parts of his Maſters Doctrine, the one of which reſpects what a Prince ſhould do for his own Perfection, and the other what he is obliged to do for the Perfection and Proſperity of others, he proceeds to the third and laſt part, wherein he diſcourſes of the laſt end that every one ought to propoſe as the Sovereign Good, and whereat he ought to fix. We muſt remember that by the laſt End and Sovereign Good, *Confucius* underſtands, as we have already obſerved, an entire Conformity of our Actions with Right Reaſon.

After this, he alledges the Example of that *Venvam*, already ſpoken of: And certainly this Prince's Conduct was ſo

wiſe

wiſe and regular, that we cannot without Admiration underſtand, how by the ſole Lights of Nature, he could have ſuch Idea's as he had, and could arrive at ſo ſublime a Virtue as that whereunto he attain'd. It will not be unpleaſing to ſee ſomething of it here.

Venvam, ſaith the Commentator, acknowledged that the love which Princes bear to their Subjects, cannot but greatly contribute rightly to Govern and make them happy: And upon this Conſideration, he made this love his principal buſineſs, which he inceſſantly endeavour'd to perfect. Behold the Method he took! Becauſe that the principal Virtue of a Subject is to honour and reſpect his King, *Venvam* being as yet a Subject, fixed himſelf to render this Honour and Reſpect; and took ſo great a pleaſure in theſe ſorts of Obligations, that he always fulfill'd them with great Fidelity. As the firſt and moſt important Virtue of Children to their Parents, is Obedience, *Venvam*, in the Relation of a Son, adher'd to this Obedience; and inceſſant-

ly

ly acquitted himself of this Duty with an extraordinary Piety. The principal Virtue of a Father, adds *Confucius*'s Disciple, is a tender love for his Children: Thus *Venvam*, like a Father, stuck close to this Love, whereof he continually gave very signal Proofs, not by a weak and criminal Indulgence, but by the continual Cares he took to reform and instruct them. In fine, Fidelity is a Virtue absolutely necessary to those that live in a Society: Thus *Venvam*, in speaking and acting with the Subjects of his Kingdom, kept close to this Duty, and so strongly adher'd to it, that he never promis'd any thing which he effected not with an unspeakable Promtitude and Exactness.

This Prince, says *Gemçu*, was Born of very Virtuous Parents, who had taken great Care of his Education, especially his Mother *Taicin*, who had been a pattern of Virtue; but he himself had so well improv'd this Education, that he render'd himself an accomplish'd Prince, and acquitted himself

ſelf with ſo much Reputation, and ſuch a general Eſteem, even amongſt Foreign Nations, that Forty four Kingdoms voluntarily ſubmitted to his Empire. Nevertheleſs, adds he, this great Honour wherewith he was environ'd, was never capable of Eclipſing him: He was Endow'd with an inexpreſſible and unparallel'd Modeſty and Humility: He very ſeverely accus'd himſelf of not being Virtuous enough; for one Day when he was Sick, the Earth being ſhook with prodigious Earthquakes, he ſought the Cauſe of this Calamity, and of the Wrath of Heaven, only in his own Sins, although he was of a Conſummate Virtue.

That which moſt appear'd in *Venvam*'s Actions, was an extraordinary Charity; a Proof whereof we will here allege. In the Annals of *China* it is Recorded, That this Prince having found in the Fields the Bones of a Man, to whom the Honours of Burying were refus'd, he immediately commanded them to be Interr'd; and ſome of the by-ſtanders ſaying, That the Maſter of

the

the Deceased was unknown, and that for this Reason he might not concern himself, it being Founded perhaps on some Custom of the Country. *What, replies the King, He that holds the Reins of the Empire? Is not he the Master of it? He that Reigns, Is not he the Master of the Kingdom? I am therefore the Lord and Master of the Dead, wherefore then should I refuse him these last Offices of Piety?* But this is not all; he had no sooner utter'd these Words, but unstripping himself of his Royal Vestment, he commanded it to be us'd instead of a Winding-Sheet, to wrap up these Bones, and Bury them according to the Manners and Custom of the Country; which his Courtiers observing with Admiration, they thus cry'd out, *If the Piety of our Prince is so great towards dry Bones, how great will it not be towards Men that enjoy Life.* They made some other Reflections of this Nature.

Venvam's Charity had properly for its object, all sorts of Persons, but particularly ancient Persons, Widows, Orphans and

and the Poor, whom he protected and nouriſh'd as if they had been his own Children. It is believ'd, that theſe Charitable Actions were the principal Cauſe of the Re-eſtabliſhment of a Pious Cuſtom of the firſt Emperors, and of a Law which is ſtill obſerved throughout *China*. This Law enacts, *That in every City, even in the leaſt, an Hundred poor Aged Perſons ſhall be maintained at the Publick Charge.*

But *Venvam* not ſatisfied with having given, in his Life-time, Inſtructions and Examples of Virtue; when he felt himſelf near Death, not ſufficiently relying on the force of his preceding Inſtructions and Examples, and knowing that the laſt Words of dying Perſons do make a great Impreſſion, he likewiſe gave his Son *Vuvam* theſe three Admonitions.

1. *When you ſee any Virtuous Action done, be not ſlack to practiſe it.*

2. *When the Opportunity of doing a reaſonable thing ſhall offer, make uſe of it without heſitating.*

3. Ceaſe

3. *Cease not thy Endeavours to extirpate and suppress Vice. These three Admonitions which I give you, my Son,* adds he, *do comprehend whatever may produce an exact Probity, and excellent Conduct.*

Behold doubtless an Example which shews, that in this Kings Life-time, the *Chineses* had very Rational Sentiments, and that Virtue, as I may say, was their Passion: For in a word, the People generally conform themselves to the Sentiments and Manners of their Kings.

Regis ad Exemplum, totus componitur Orbis.

There is nothing that gives a greater Idea of the Virtue of the ancient *Chineses*, than what they have Writ and Practis'd, in respect of their Law Suits. They Teach, That Actions ought not to be commenc'd against one; That Frauds, Severities, and Enmities, which are the general Attendants and Consequences of Law Suits, were unbecoming

ing Men; That the whole World ought to live in Unity and Concord, and that to this end it behoved every one to uſe their utmoſt Endeavours, either to prevent Law Suits from ariſing, or to ſtifle them in their Birth, by reconciling the Parties, or inſpiring them with the Love of Peace; that is to ſay, *by engaging them to renew and improve their Reaſons*: Theſe are *Cemœ*'s own Words.

But that which is moſt remarkable on this Subject, is, the extraordinary Precautions which the Judges took before any Cauſe was brought before their Tribunals. They, with the utmoſt Vigilance and Attention, Examin'd the outſide of the Plaintiff, or him that began the Suit; to the end, that by this means they might know whether this Man was thereunto excited by good Motives; whether he believ'd his Cauſe good, or whether he acted Sincerely: And for this purpoſe there were Five Rules. By the Firſt Rule, They Examin'd the placing of his Words, and manner of Speaking;

ing; and this was called *Cutim*, that is to say, *The Observation of the Words*. By the Second, They consider'd the Air of his Countenance, and the Motion of his Lips, and this was called *Setim*, that is to say, *The Observation of the Face*. By the Third, They observ'd his manner of Breathing, when he propos'd his Cause; this Rule was called *Kitim*, that is to say, *The Observation of the Respiration*. By the Fourth, They remark'd whether his Reply was quick; whether he gave not intricate, ill-grounded, uncertain Answers, or whether he spake of any other thing than that in question; or whether his Words were not ambiguous; and this was called *Ulbtim*, that is to say, *The Observation of the Answers*. Lastly, By the Fifth, The Judges were carefully to weigh the Considerations and Respect, to see whether there was no Trouble, Digression, or Confusion; if there appeared not any sign of a Lye and Fraud; and this last Rule was called *Motim*, that is to say, *The Observation of the Eyes*.

'Twas

'Twas by theſe exteriour Marks that this Ancient *Arcopagite* diſcovered the moſt hidden Thoughts of the Heart, render'd an exact Juſtice, diverted a great many Perſons from Law-Suits and Frauds, and inſpir'd in them the love of Equity and Concord. But at preſent theſe Rules are ignor'd in *China*, or at leaſt wholly neglected.

To return to *Confucius*'s Doctrine illuſtrated with the Commentaries of *Cemçu*. This Diſciple ſet a high value upon a Maxim which he had frequently heard his Maſter repeat, and which himſelf alſo very ſtrongly inculcated. 'Twas this; *Always behave thyſelf with the ſame Precaution and Diſcretion as you would do, if you were obſerv'd by Ten Eyes, and pointed at by ſo many Hands.*

To render Virtue yet more commendable, and more eaſily to inſpire the Sentiments thereof, the ſame Diſciple demonſtrates, That, whatever is honeſt and advantagious, being amiable, we are obliged to love Virtue, becauſe it includes both theſe Quali-

ties; that moreover Virtue is an Ornament which embelliſhes, as I may ſay, the whole Perſon of him that poſſeſſes it, his Interiour and Exteriour; that to the Mind it communicates inexpreſſible Beauties and Perfections; that as to the Body, it there produces very ſenſible Delights; that it affords a certain Phyſiognomy, certain Tranſports, certain ways which infinitely pleaſe; and as it is the Property of Virtue to becalm the Heart, and keep Peace there, ſo this inward Tranquillity and ſecret Joy do produce a certain Serenity in the Countenance, a certain Joy, and Air of Goodneſs, Kindneſs and Reaſon, which attracts the Heart and Eſteem of the whole World. After which he concludes, that the principal Buſineſs of a Man is to rectifie his Mind, and ſo well to rule his Heart, that his Paſſions might always be calm; and if it happen that they be excited, he ought to be mov'd no farther than is neceſſary; in a word, that he may regulate them according to right Reaſon. For, as for inſtance, adds he, if

we

we ſuffer our ſelves to be tranſported with exceſſive Anger, that is to ſay, if we fall into a Rage without any cauſe, or more than we ought when we have reaſon, we may thence conclude, that our Mind has not the Rectitude it ought to have. If we contemn and mortally hate a Perſon, by reaſon of certain Defects that we obſerve in him, and render not Juſtice to his good and excellent Qualities, if endow'd therewith; if we permit our ſelves to be troubled by a too great fear; if we abandon our ſelves to an immoderate Joy, or to an exceſſive Sorrow, it cannot be ſaid that our Mind is in the ſtate wherein it ought to be, that it has its Rectitude and Uprightneſs.

Cemçu carries this Moral a great way further, and gives it a Perfection which, in my Opinion, could never be expected from thoſe that have not been honoured with Divine Revelation. He ſays, That it is not only neceſſary to obſerve Moderation in general, as oft as our Paſſions are ſtirred, but that alſo in reſpect of thoſe which are the moſt

lawful, innocent and laudable, we ought not blindly to yield up our selves thereunto, and always to follow their Motions; it is necessary to consult Reason. As for Example, Parents are oblig'd to Love one another. Nevertheless, as their Amity may be too weak, so it may be also too strong; and as to the one and the other Respect, there is doubtless an Irregularity. It is Just for a Child to Love his Father; but if a Father has any considerable Defect, if he has committed any great Fault, 'tis the Duty of a Son to acquaint him with it, and tell him what may be for his Good, always keeping a due Respect, from which he ought not to depart. Likewise, If a Son is fallen into any Sin, 'tis the Duty of a Father to Reprove him, and give him his Advice thereon. But if their Love is Blind; if their Love is a mere Passion; if it is Flesh and Blood which make them to Act, this Affection is an Irregular Affection. Why? Because it digresseth from the Rule of right Reason.

We ſhould injure the Reader if we ſhould omit Speaking of the Emperor *Yao*, whoſe Elogy is Recorded in the Work that affords the matter of ours. Never Man has more exactly practis'd all theſe Duties, which have been propos'd by *Confucius*'s Diſciple than he. It may be ſaid, if his Portraiture is not Flatter'd, that he had a Diſpoſition made for Virtue. He had a tender, but magnanimous and well-diſpoſed Heart. He Lov'd thoſe that he was oblig'd to Love, but 'twas without the leaſt weakneſs. He, in a Word, regulated his Love, and all his Paſſions, according to right Reaſon.

This Prince arriv'd at the Empire 2357 years before Jeſus Chriſt, he Reign'd an Hundred Years: But he Rul'd with ſo much Prudence, Wiſdom, and ſo many Demonſtrations of Clemency and Kindneſs to his Subjects, that they were the happieſt People of the Earth.

Yao had all the Excellent Qualities deſireable in a Prince; his Riches made him not Proud; his Extraction, which

was ſo Noble and Illuſtrious, puff'd him not up with Arrogancy. He was Virtuous, Sincere, and Kind without Affectation. His Palace, Table, Apparel and Furniture diſcover'd the greateſt Moderation that ever was ſeen. He delighted in Muſick, but it was a Grave, Modeſt, and Pious Muſick: He deteſted nothing ſo much as Songs wherein Modeſty and Civility were blemiſht. 'Twas not a Capricious Humour that made him diſlike theſe ſorts of Songs, 'twas the deſire he had of rendering himſelf in all Things pleaſing unto Heaven. 'Twas not Avarice that produc'd in him that Moderation which he obſerv'd in his Table, Apparel, Furniture, and every thing elſe; it was only the Love he bare to thoſe that were in want, for he only deſigned to relieve them. 'Twas alſo his great Piety, and that ardent Charity wherewith he burn'd, which made him frequently to utter theſe admirable Words. *The Famine of my People is my own Famine. My Peoples Sin is my own Sin.*

In

In the Seventy Second Year of his Reign he Elected *Xun* as a Collegue, who Govern'd the Empire Twenty Eight Years with him: But what is moſt remarkable, and which deſerves the Praiſe and Applauſe of all Ages, is, That although he had a Son, he declar'd, that he appointed *Xun*, in whom he had ſeen a great deal of Virtue, an exact Probity, and judicious Conduct, for his Succeſſor. And it being told him, that his Son complain'd of his Excluding him from the Succeeſſion to the Empire, he made this anſwer, which alone may be the Subject of an Excellent Panegyrick, and render his Memory Immortal. *I had rather my only Son ſhou'd be Wicked, and all my People Good, than if my Son alone was Good, and all my People Wicked.*

Confucius's chief aim, as we have declar'd, being to propoſe his Doctrine to Kings, and perſwade them to it, becauſe he thought, that if he could inſpire them with the Sentiments of Virtue, their Subjects would become Virtuous after their Example; *Cenſu* ex-

explaining this Doctrine expatiates largely on the Duty of Kings.

He Principally applies himself to Three Things.

1. To shew that it is very important that Kings behave themselves well in their Court and Family, because that their Ways and Actions are certainly imitated.

2. To perswade them of the necessity there is in general of acquiring the Habit of Virtue, and of performing the Duties thereof in all places and upon all Accounts.

3. To engage them not to impoverish the People, but to do all for their Good and Ease.

As to the First Article, he makes use of several Cogitations, which the Book of Odes affords him. But behold, in two Words, the most considerable part of his Discourse. If, saith he, a King as a Father, testifies Love to his Children; if as a Son, he is Obedient to his Father; if in quality of the Eldest Son, he is courteous to his younger Brethren, and

lives

lives peaceably with them. If, as the youngeſt, he has a reſpect and eſteem for the eldeſt; if he kindly uſes thoſe that are in his Service; if he is charitable, eſpecially to Widows and Orphans: If, I ſay, a King exactly acquits himſelf of all this, his People will imitate him, and every one will be ſeen to practiſe Virtue throughout his Kingdom. Parents will tenderly love their Children, and give them a good Education. Children will honour their Parents, and render them due Obedience. The Elder will ſhew Kindneſs to their Younger Brother, and the Younger will have a reſpect and eſteem for their Elder, or for other Perſons for whom Good Manners requires that they ſhould have reſpect; as, for example, for Perſons advanc'd in Age. In fine, thoſe that have Eſtates, will maintain ſome Widows, Orphans, and ſome ſick Perſons: for there is nothing that makes a greater Impreſſion on the Minds of People, than the Examples of their Kings.

As

As to the ſecond Article, where *Cenſu* exhorts in general to the practiſe of Virtue, he alledges for a Principle this Maxim, to which Chriſt himſelf ſeems to refer all his Morality, *Do to another what you would they ſhould do unto you; and do not unto another what you would not ſhould be done unto you.*

Amongſt thoſe in the midſt of whom you live, ſays *Confucius*'s Diſciple, there are ſome above you, others inferiour to you, and others that are your equals: There are ſome that preceded you, others that are to be your Succeſſors; you have them on your Right Hand, and on your Left. Conſider, that all theſe Men have the ſame Paſſions with you, and that what you deſire they ſhould do, or not do, unto you, they deſire that you ſhould do, or not do, unto them. What you therefore hate in your Superiours, what you blame in them, be ſure not to practiſe towards your Inferiours: And what you hate and blame in your Inferiours, practiſe not to your Superiours. What diſpleaſes you in your Predeceſſors, eſchew,

to

to give an Example to thoſe that ſhall come after. And as in caſe that you ſhould happen to give them ſuch an Example, you would deſire they ſhould not follow it; ſo you ſhould not follow the bad Examples of thoſe that have preceded you. In fine, what you blame in thoſe which are on your Right Hand, practiſe not to thoſe which are on your Left; and what you reprehend in thoſe on your Left Hand, be ſure not to practiſe it to thoſe that are on your Right. Behold, concludes *Cemçu*, after what manner we ought to meaſure and regulate all our Actions! And if a Prince thus exerciſes himſelf, it will happen that all his Subjects will be of one Heart and one Mind, and that he will rather be called their Father, than their Lord and Maſter. This will be the Means to draw down the Bleſſings and Favours of Heaven, not to fear any thing, and to lead a quiet and peaceable Life: For in fine, Virtue is the Baſis and Foundation of an Empire, and the Source from whence flows whatever may render it flouriſhing. 'Twas upon this Conſide-

ration

ration that an Ambaſſador of the Kingdom of *Cu* returned this excellent Anſwer to a Nobleman of the Kingdom of *Cin*, who asked him, Whether in his Maſters Kingdom there were great Riches and Precious Stones; *Nothing is eſteemed Precious in the Kingdom of* Cu *but Virtue.* A King of *Ci* returned almoſt the ſame Anſwer. This Prince treating of an Alliance with the King of *Gnei*, and the King of *Gnei* demanding of him, If in his Kingdom there were Precious Stones; he anſwered, *That there were none. How!* reply'd this King all in amaze, *Is it poſſible that tho' my Kingdom be leſſer than yours, yet there is found a Carbuncle whoſe brightneſs is ſo great, that it can enlighten ſpace enough for twelve Palanquins; and that in your Kingdom, which is vaſter than mine, there are none of theſe Precious Stones! I have four Miniſters,* rejoins the King of *Ci*, *who with great Prudence Govern the Provinces I have committed to them; Behold my Precious Stones, they can enlighten a thouſand Stadia.*

Theſe are not the Men alone in *China* that have eſteemed Virtue; there were Women that have conſider'd it as a Jewel of infinite Value, and preferable to all Treaſures. An Illuſtrious Queen named *Kiam*, who Reign'd Two Hunderd Years before *Confucius*, reclaim'd her Husband from Senſuality and Debauchery, by an Action which deſerves to be Immortaliz'd. She ſeeing that this Prince continually reſorted to the Paſtimes of Debauchery, and abandon'd himſelf to all ſorts of Pleaſures, ſhe one day pluckt her Pendants from her Ears, and laid aſide all her Jewels, and in this Condition went to the King, and ſpake to him theſe Words with a ſenſible Emotion. *Sir, is it poſſible that Luxury and Debauchery are ſo very pleaſing to you. You contemn Virtue; but I eſteem it infinitely more than the moſt precious Stones.* She afterwards enlarged upon this Subject, and the Action and Diſcourſe of this Princeſs toucht him ſo ſtrongly, that he renounc'd his Extravagancies, and gave himſelf up entirely to Virtue,

and

and the care of his Kingdom, which he Govern'd Thirteen Years with great Applauſe.

In fine, as to the laſt Article, *Cemcu* repreſents to Kings, that they ought not to oppreſs their People, either by Impoſitions, or otherwiſe; that to avoid being forc'd thereto, it is neceſſary to chooſe Wiſe, Faithful, and Virtuous Miniſters, and conſequently not to admit into the management of Affairs, thoſe that are Unworthy, and who by their Cruelties, Ambition and Avarice, can only bring a vaſt prejudice to the State. He ſhews them, that they ought to leſſen, as much as is poſſible the number of their Miniſters, and of all thoſe that live at the publick Expence; to endeavour to excite all to Work, and ſo to Order it, that thoſe who manage and disburſe the Treaſure, may do it with all the Moderation imaginable. Princes, adds he, ought never to ſeek private Intereſt; they ought only to look after the Intereſts of their People: To be Lov'd and Faithfully Serv'd, they ought to convince

vince their Subjects, by their Conduct, that they deſign only to make them Happy; which they will never do, if they heartily follow their particular Intereſts, if they oppreſs and impoveriſh them.

A COLLECTION Out of *Confucius*'s Works.

The SECOND BOOK.

THIS Second Book of *Confucius* was Publiſhed by his Grand-Son *Cuſu*. It Treats of divers Things, but eſpecially of that excellent Mediocrity, which muſt be conſtantly obſerv'd in all Things, between the too much, and too little. Thus this Book is Entituled, *Chumyum*, that is to ſay, *The Perpetual Mean*, a mean conſtantly obſerv'd.

Confucius Teaches at First, That all Men ought to love this Mediocrity, which they ought to search after with an extream Care. He says, that the perfect Man always keeps a just Mean, whatever he undertakes; but that the Wicked always swerves therefrom, that he does too much, or not enough. When the right Reason sent from Heaven, adds he, has once shew'd a Wiseman the Mean he ought to keep, he afterwards conforms all his Actions thereunto, at all times, as well in Adversity as Prosperity; he continually watches over himself, over his Thoughts, over the most secret Motions of his Heart, always to square himself according to this just Mean, which he will never lose sight of; but the wicked being not restrain'd, neither by Fear, Modesty, nor the love of Virtue, their extravagant Passions do always carry them into Extreams.

This Philosopher cannot sufficiently admire this happy Mediocrity, he looks on it as the sublimest thing in the World, as a thing most worthy of the

Love

Love and Employment of the higheſt Minds, as the ſole Path of Virtue. He complains, that there always have been ſo few Perſons that have kept it; he diligently enquires after the cauſe thereof. He ſays, that as for the wiſe Men of the Age, they ſlight and contemn it, becauſe they imagine it below their great Deſigns, below their Ambitious Projects; and that as for dull Perſons they very hardly attain it, either by Reaſon they underſtand it not, or becauſe the difficulty in attaining it aſtoniſhes and diſcourages them: And all this, adds *Confucius*, happens for want of Examination; for if we diligently examin'd what is good in it ſelf, we ſhould find that all Extreams are prejudicial, and that the Mean alone is always Good and Gainful.

He herein particularly alledges the Example of *Xun* the Emperor; He cries out, How great was the Prudence of the Emperor *Xun?* He was not ſatisfied in the Adminiſtration of State-Affairs, with his ſingle Examination,

with his own particular Judgment and Prudence; He likewiſe conſulted the meaneſt of his Subjects. He ask'd Advice upon the leaſt Things; and he made it a Duty and Delight to weigh the Anſwers that were given him, how common ſo ever they appear'd. When any thing was propos'd to him, which, after a ſtrict Examination, he was convinc'd was repugnant to right Reaſon, he acquieſced not, but with an open Heart repreſented what was amiſs in the Counſel that was given him. By this means he made his Subjects to place a Confidence in him, and accuſtom themſelves freely to give him Advertiſements, from time to time. As for the good and judicious Counſels, he follow'd, magnified, and extold them; and thereby every one was encourag'd, joyfully to declare his Opinion. But if, amongſt the Counſels that were given him, he found that ſome plainly contradicted others, he attentively conſider'd them, and after having examin'd them, he always took a Mean, eſpecially when it concern'd the Publick Intereſts,

Con-

Confucius here deplores the falſe Prudence of the Men of his Time. It had indeed, very much degenerated from the Prudence of the Ancient Kings. There is not, ſaith he, any Perſon at preſent, who declares not, I have Prudence, I know what is neceſſary to be done, and what is not. But becauſe that now, Profit and particular Advantage are the only Objects delighted in, it happens that we think not on the Evils which may thence enſue, on the Perils to which this Gain and Profit expoſe us; and that the Precipice is not perceived by us. There are ſome that perfectly underſtand the Nature and Value of Mediocrity, who chuſe it for their Rule, and ſquare their Actions thereby, but who afterwards ſuffering themſelves to be overcome by Sloath, have not the power to perſiſt. To what end, in theſe ſorts of Perſons, does the Knowledge and Reſolutions they have formed tend to? Alas! it was not thus with my Diſciple *Hoei*; He had an exquiſite diſcerning Faculty; He remarkt all the Diffe-

rences that occurred in things; He always chose a Mean, and never forsook it.

As for the rest, adds *Confucius*, 'tis not a very easie thing to acquire, that *Medium* which I so much commend. Alas! there is nothing so difficult; 'tis an Affair which requires great Pains and Industry. You will find Men capable of Governing happily the Kingdoms of the Earth. You will see some that will have Magnanimity enough to refuse the most considerable Dignities and Advantages: There will be some also that will have Courage enough to walk on Naked Swords; But you will find few, that are capable of keeping a just Mean; That to arrive hereat, Art, Labour, Courage and Virtue are requir'd.

'Twas upon the Account of this Moral, that one of his Disciples, who was of a Warlike and Ambitious Temper, ask'd him, Wherein Valour consisted, and what it was necessary to do to obtain the Name of Valiant? Have you heard, says *Confucius*, of the Valour of those

thoſe in the South, or thoſe that dwell in the North, or rather of the Valour of my Diſciples, who apply themſelves to the ſtudy of Wiſdom? To act mildly in the Education of Children and Diſciples, to be indulgent to them; patiently to bear their Diſobediences and Defects, is that wherein the Valour of the Southern People conſiſts. By this Valour they conquer their violent Temper, and ſubmit their Paſſions, which are generally violent, to Right Reaſon. To lie down couragiouſly in a Camp, to repoſe quietly, in the midſt of a terrible Army; to ſee a thouſand Deaths before his Eyes, without daunting; not to be diſquieted, but make a pleaſure of this ſort of life: Behold what I call the Valour of the Northern Men! But as generally there is a great deal of raſhneſs in all this, and that oftentimes Men regulate not themſelves according to that Mean which every one ought to ſeek after, 'tis not this ſort of Valour which I require of my Diſciples. Behold what his Character ought to be!

A perfect Man (for in ſhort, the perfect Men only can have a true Valour) ought always to be buſied, in conquering himſelf. He muſt ſuit himſelf to the Manners and Tempers of others; but he ought always to be Maſter of his own Heart, and Actions; He muſt not ſuffer himſelf to be corrupted by the Converſation, or Examples of looſe and effeminate Perſons; he muſt never obey, till he has firſt examined what is commanded him; He muſt never imitate others, without Judgment. In the midſt of ſo many mad and blind Perſons, which go at random, he muſt walk aright, and not incline to any party: This is the true Valour. Moreover, if this very Perſon is called to the Magiſtracy, in a Kingdom where Vertue is conſidered, and he changes not his Morals, how great ſoever the Honours be, to which he is advanced; if he there preſerves all the good Habits, which he had when only a private Man; if he permit not himſelf to be lead away with Pride and Vanity, this Man is truly Valiant: *Ah! how great is this Valour?*

But

But if on the contrary, he is in a Kingdom, where Virtue and Laws are contemn'd, and that in the Confuſion and Diſorder which there prevail, he himſelf is depreſſed with Poverty, afflicted, reduc'd even to the loſs of Life; but yet, in the midſt of ſo many Miſeries, he remains conſtant, preſerves all the Innocency of his Manners, and never changes his Opinion: *Ah! how Great and Illuſtrious is this Valour?* Inſtead therefore of the Valour of the Southern or Northern Countries, I require, and expect from you, my dear Diſciples, a Valour of the Nature above-mentioned.

Behold ſomething which *Confucius* ſpeaks, which is not leſs remarkable. There are ſome Men, ſaith he, which ſurpaſs the bounds of Mediocrity, by affecting to have extraordinary Virtues: They covet always to have ſomething marvellous in their Actions, to the end that Poſterity may praiſe and extol them. Certainly, as for my ſelf, I ſhall never be enamoured with theſe glittering Actions, where Vanity and Self-

Self-love have ever a greater ſhare than Virtue. I would only know and practiſe what it is neceſſary to know and practiſe every where.

There are four Rules, according to which the perfect Man ought to ſquare himſelf.

1. He himſelf ought to practiſe in reſpect of his Father, what he requires from his Son.

2. In the Service of his Prince he is oblig'd to ſhew the ſame Fidelity which he demands of thoſe that are under him.

3 He muſt act in reſpect of his eldeſt Brother, after the ſame manner that he wou'd that his younger Brother ſhould act towards him.

4. And laſtly, He ought to behave himſelf towards his Friends, as he deſires that his Friends ſhould carry themſelves to him. The perfect Man continually acquits himſelf of theſe Duties, how common ſoever they may appear. If he happen to perceive that he has done amiſs in any thing, he is not at reſt till he has repair'd his Fault:

If

If he finds that he has omitted any considerable Duty, there is not any Violence which he does not to himself perfectly to accomplish it. He is moderate and reserved in his Discourses; he speaks with Circumspection: If to him occurs a great affluence of Words, he presumes not to expose it, he restrains himself. In a word, he is so rigorous a Censurer of himself, that he is not at rest when his Words correspond not to his Actions, and his Actions to his Words. Now the way, cries he, by which a Man arrives at this Perfection, is a solid and constant Virtue.

To this his Masters Doctrine, *Cusa* here adds a Moral worthy of their Meditation, who have a desire to perfect themselves. The perfect Man, says this worthy Disciple of so great a Philosopher, the perfect Man governs himself according to his present State, and covets nothing beyond it. If he find himself in the midst of Riches, he acts like a Rich Man, but addicts not himself to unlawful Pleasures; he avoids Luxury, detests Pride, offends no Body.

If

If he is in a poor and contemptible State, he acts as a poor and mean Man ought to Act; but he does nothing unworthy of a Grave and Worthy Man: If he be remote from his own Country, he behaves himself as a Stranger ought to do; but he is always like himself. If he is in Affliction and Adversity, he does not insolently affront his Destiny, but has Courage and Resolution; nothing can shake his Constancy. If he is advanc'd to the Dignities of State, he keeps his Rank, but never treats his Inferiours with Severity; and if he sees himself below others, he is humble, he never departs from the Respect he owes to his Superiours; but he never purchases their Favour with Flattery. He uses his utmost Endeavours to perfect himself, and exacts nothing of others with Severity: 'Tis upon this account that he expresses no Discontent or Anger to any Person. If he lifts up his Eyes towards Heaven, 'tis not to complain, for that it has not sent him Prosperity, or to murmur, for that it Afflicts him: If he looks down

to-

towards the Ground, 'tis not to reproach Men, and attribute the Cauſe of his Miſeries and Neceſſities unto them; 'tis to teſtifie his Humility, that is to ſay, that he is always contended with his Condition, that he deſires nothing beyond, and that with Submiſſion, and an even Spirit, he expects whatever Heaven ſhall Ordain concerning him. Thus he rejoyceth in a certain Tranquillity, which may well be compar'd to the top of thoſe Mountains, which are higher than the Region where the Thunder and Tempeſts are form'd.

In the Sequel of this Book, he Diſcourſes of the profound Reſpect which the ancient *Chineſes*, and eſpecially the Kings and Emperors, had for their Parents, and of the exact Obedience which they paid them. If a King, ſaid they, Honours and Obeys his Father and Mother, certainly he will endeavour to excite his Subjects to follow his Example; for briefly, a Man that loves Virtue, deſires that all others ſhould likewiſe eſteem it, eſpecially if

it is his Interest that they should be Virtuous: Now 'tis of great importance to a King, that his Subjects do love Virtue and practice it. Indeed, how can he hope to be obey'd by his Subjects, if himself refuses to Obey those that gave him Life. After all, if a Prince desires to bring his Subjects to be Obedient to their Parents, he must shew Kindness towards them, and treat them with that tenderness which Fathers have for their Children; for we willingly imitate those whom we Love, and of whom we think we are Belov'd. But if this Prince, by his Conduct, excites his Subjects to give Obedience to their Parents, and afterwards Obey him, as their common Father, most certainly they will Obey Heaven, from whence Crowns and Empires do come: Heaven, which is the Soveraign Father of all. And what will be the effect of this Obedience? It will happen that Heaven will diffuse its Blessings on those that shall thus well acquit themselves. It will abundantly recompence so admirable a Virtue, it will make

Peace

Peace and Concord every where to Reign; ſo that the King and his Subjects will ſeem as one ſingle Family, where the Subjects Obeying their King, as their Father, and the King Loving his Subjects as his Children, they will all lead, as in a ſingle, but rich, magnificent, regular, and convenient Houſe, the happieſt and moſt peaceable Life imaginable.

To return to *Confucius*, as he knew that the Examples of Kings made a great impreſſion on Mens Minds, ſo he propoſes that of the Emperor *Xun*, in reſpect of the Obedience which Children owe to their Parents. *Oh, how great has the Obedience of this Emperor been!* crys *Confucius*. Thus, continues he, if he has obtain'd from Heaven the Imperial Crown, 'tis the Recompence of this Virtue. 'Tis this Virtue that procured him ſo many Revenues, thoſe immenſe Riches, and vaſt Kingdoms, which are only limited by the Ocean. 'Tis this Virtue that has render'd his Name ſo Famous throughout the World. In fine, I doubt not

but that long and peaceable Life, which he enjoy'd, ought to be consider'd as a Recompence of this Virtue. To hear this Philosopher speak, would it not be said, that he had read the Decalogue, and understood the Promise which God has there made to those that Honour their Father and Mother. But if, by what *Confucius* declares, it seems, that the Decalogue was not unknown to him, it will rather seem that he knew the Maxims of the Gospel, when we shall see what he Teaches concerning Charity, which he says it is necessary to have for all Men.

That Love, saith he, which it is requisite for all Men to have, is not a Stranger to Man, 'tis Man himself; or, if you will, 'tis a Natural Property of Man, which dictates unto him, that he ought generally to love all Men. Nevertheless, above all Men to love his Father and Mother, is his main and principal Duty, from the practice of which he afterwards proceeds, as by degrees, to the practise of that Universal Love, whose object is all Mankind.

kind. 'Tis from this Univerſal Love that diſtributive Juſtice comes, that Juſtice, which makes us to render to every one his Due, and more eſpecially to cheriſh and honour Wiſe and upright Men, and to advance them to the Dignities and Offices of State. That difference, which is between the Love we have for our Parents, and that we have for others, between the Love we bear to Virtuous and Learned Men, and that we bear to thoſe which have not ſo much Virtue or Ability; that difference, I ſay, is as it were a Harmony, a Symmetry of Duties, which the Reaſon of Heaven has protected, and in which nothing muſt be Changed.

For the Conduct of Life *Confucius* propoſes Five Rules, which he calls Univerſal.

The Firſt Regards the Juſtice that ought to be practis'd between a King and his Subjects.

The Second Reſpects the Love that ought to be between a Father and his Children.

The Third Recommends Conjugal Fidelity to Husbands and Wives.

The Fourth concerns the Subordination that ought to appear between Elder and Younger Brothers.

The Fifth obliges Friends to live in Concord, in great Unity, and mutual Kindneſs.

Behold, adds he, the Five General Rules, which every one ought to obſerve; behold, as it were the Five Publick Roads, by which Men ought to paſs. But after all we cannot obſerve theſe Rules, if theſe Three Virtues are wanting, *Prudence*, which makes us diſcern Good from Evil, *Univerſal Love*, which makes us love all Men, and that *Reſolution* which makes us conſtantly to perſevere in the Adheſion to Good, and Averſion to Evil. But for fear leaſt ſome fearful Perſons not well verſt in Morality ſhould imagine, that it is impoſſible for them to acquire theſe Three Virtues, he affirms, that there is no Perſon incapable of acquiring them; that the impotence of the Man is voluntary. How dull ſoever a Man is,

ſhould

ſhould he, ſays he, be without any Experience, yet if he deſires to learn, and grows not weary in the Study of Virtue, he is not very far from Prudence. If a Man, although full of Self-love, endeavours to perform good Actions, behold him already very near that Univerſal Love, which engages him to do Good to all. In fine, if a Man feels a ſecret Shame, when he hears impure and unchaſt Diſcourſes; if he cannot forbear Bluſhing thereat, he is not far from that Reſolution of Spirit, which makes him conſtantly to ſeek after Good, and to have an Averſion for Evil.

After that, the Chineſe Philoſopher has Treated of theſe Five Univerſal Rules, he propoſes Nine particular ones for Kings, becauſe that he conſiders their Conduct, as a publick Source of Happineſs or Miſery. They are theſe.

1. A King ought inceſſantly to labour to adorn his Perſon with all ſorts of Virtues.

2. He ought to Honour and Cheriſh the Wiſe and Virtuous.

3. He ought to Respect and Love those that gave him Birth.

4. He ought to Honour and Esteem those Ministers that distinguish themselves by their Ability, and those which Exercise the principal Offices of the Magistracy.

5. He ought to accommodate himself, as much as it is possible, to the Sentiments and Mind of other Ministers, and as for those that have less considerable Employs, he ought to consider them as his Members.

6. He ought to Love his People, even the meanest as his own Children, and to share in the various Subjects of Joy or Sorrow, which they may have.

7. He ought to use his utmost to bring into his Kingdom several able Artificers in all sorts of Arts, for the advantage and conveniency of his Subjects.

8. He ought kindly and courteously to receive Strangers and Travellers, and fully to protect them.

9. Lastly, he ought tenderly to love the Princes, and great Men of his Empire,

pire, and ſo heartily to Study their Intereſts, that they may Love him, and be ever Faithful to him.

Rightly to underſtand the Morals of *Confucius*, it is here neceſſary to ſpeak one Word concerning the diſtinction which he makes between the *Saint* and *Wiſe*. To the one and the other he attributes certain things in common: But to the *Saint* he gives ſome Qualities and advantages, which he ſays, that the Wiſe has not. He ſays, That Reaſon and Innocence have been equally communicated to the *Wiſe*, and to the *Saint*, and likewiſe to all other Men; but that the *Saint* has never in the leaſt declin'd from right Reaſon, and has conſtantly preſerv'd his Integrity; whereas the *Wiſe* has not always preſerv'd it, having not always followed the Light of Reaſon, becauſe of ſeveral Obſtacles he has met with in the practice of Virtue, and eſpecially, by Reaſon of his Paſſions, whereunto he is a Slave. So that it is neceſſary, that he does his utmoſt, that he uſe great Pains and Endeavours, to put his Heart

in a good posture, and to govern himself according to the Lights of Right Reason, and the Rules of Virtue.

Cusu Reasoning hereon, the better to illustrate his Masters Doctrine, compares those that have lost their first Integrity, and desires to regain it, to those wither'd and almost dead Trees, that notwithstanding have in the Trunk and Roots, a certain Juice, a certain Principle of Life, which makes them cast forth shoots. If, saith he, we take care of these Trees, if we Cultivate them, Water them, and Prune off the dead Branches, it will happen that this Tree will re-assume its former State. After the same manner, although one has lost his first Integrity and Innocence, he need only excite the Good that remains, use Pains and Industry, and he will Infallibly arrive at the highest Virtue. This last State, saith *Cusu*, this State of the Wise is called *Giantao*, that is to say, *The Road and the Reason of Man*, or rather, the way which leads to the Origine of the first Perfection. And the State of the *Saint*

is called *Tientao*, that is to ſay, *The Reaſon of Heaven*, or the Firſt Rule which Heaven has equally diſtributed to all Men, and which the *Saints* have always obſerv'd, without turning either on the Right Hand, or on the Left.

As Rules do in brief contain the principal Duties, and that we may eaſily retain them, *Confucius* gives Five to thoſe that deſire to chuſe the Good and adhere thereto.

1. It is neceſſary, after an exact and extenſive manner, to know the Cauſes, Properties, and Differences of all Things.

2. Becauſe that amongſt the Things which are known, there may be ſome which are not perfectly known, it is neceſſary carefully to examine them, to weigh them Minutely and in every Circumſtance, and thereon to conſult Wiſe, Intelligent and Experienc'd Men.

3. Although it ſeems that we clearly apprehend certain Things, yet becauſe it is eaſie to tranſgreſs, through Precipitancy, in the too much, or too little,

it

it is neceſſary to Meditate afterwards in particular, on the things we believe we know, and to weigh every thing by the weight of Reaſon, with all the attentiveneſs of Spirit, and with the utmoſt exactneſs, whereof we are capable.

4. It is neceſſary to endeavour, not to apprehend Things, after a confuſed manner, it is requiſite to have ſome clear Ideas thereof, ſo that we may truly diſcern the Good from the Bad, the True from the Falſe.

5. Laſtly, after that we ſhall have obſerv'd all theſe Things, we muſt reduce to Action, ſincerely and conſtantly perform and execute, to the utmoſt of our Power, the good Reſolutions which we have taken.

We cannot better conclude this Book, than with theſe Excellent Words of *Confu*: Take heed, ſaith he, how you Act, when you are alone. Although you ſhould be retired into the moſt Solitary, and moſt private place of thine Houſe, you ought to do nothing, whereof you would be aſham'd if you were

in

in Company or in Publick. Have you a deſire, continues he, that I ſhould ſhew you after what manner he that has acquir'd ſome Perfection governs himſelf. Why, he keeps a continual watch upon himſelf; he undertakes nothing, begins nothing, pronounces no Word, whereon he has not Meditated. Before he raiſes any Motion in his Heart, he carefully obſerves himſelf, he reflects on every thing, he examines every thing, he is in a continual Vigilance. Before he Speaks he is ſatisfied, that what he is about to utter is True and Rational, and he thinks that he cannot reap a more pleaſant Fruit from his Vigilance and Examination, than to accuſtom himſelf Circumſpectly and Wiſely to govern himſelf in the Things which are neither ſeen nor known by any.

A COLLECTION Out of *Confucius*'s Works.

The THIRD BOOK.

Confucius's third Book is quite of another Character than the two former, as to the Method and Expreſſions; but in the ground it contains the ſame Morality. 'Tis a Contexture of ſeveral Sentences pronounc'd at divers times, and at ſeveral places, by *Confucius* and his Diſciples. Therefore it is intituled *Lun Yu*, that is to ſay, *Diſcourſes of ſeveral Perſons that Reaſon and Philoſophize together.* In

In the first place there is represented a Disciple of this famous Philosopher, who declares, that he spent not a Day wherein he render'd not an account to himself of these three things.

1. Whether he had not undertaken some Affair for another, and whether he manag'd and follow'd it with the same Eagerness and Fidelity as if it had been his own Concern.

2. If when he has been with his Friends, he has discours'd them sincerely, if he has not satisfied himself with shewing them some slight appearance of Kindness and Esteem.

3. Whether he has meditated on his Masters Doctrine; and whether after having meditated on it, he has us'd his utmost Endeavours to reduce it to practise.

Afterwards appears *Confucius*, giving Lessons to his Disciples. He tells them, that the Wise ought to be so occupied with his Virtue, that when he is in his House, he ought not to seek his Conveniency and Delight; That when he undertakes any Affair, he ought to be diligent

diligent and exact, prudent and conſiderate in his Words, and that though he have all theſe Qualities, yet he ought to be the Perſon on whom he ought leaſt to confide; he whom he ought leaſt to pleaſe: That in a word, the Wiſe-Man always diſtruſting himſelf, ought always to conſult thoſe, whoſe Virtue and Wiſdom are known unto him, and to regulate his Conduct and Actions according to their Counſels and Examples.

What think you of a Poor Man, ſays one of his Diſciples to him, who being able to extenuate and diminiſh his Poverty through Flattery, refuſes to accept this Offer, and couragiouſly maintains, that none but Cowards and low-ſpirited Men do flatter? What think you of a Rich Man, who notwithſtanding his Riches, is not proud? I ſay, replies *Confucius*, that they are both praiſe-worthy, but that they are not to be conſidered, as if they were arrived at the higheſt degree of Virtue. He that is poor, ought to be chearful, and content in the midſt of his Indigence:

gence: Behold wherein the Virtue of the Poor Man consists; and he that is Rich, ought to do good to all: He that is of a poor and abject Spirit, does good only to certain Persons; certain Passions, certain particular Friendships cause him to act, his Friendship is interested: He disperses his Wealth only with a prospect of reaping more than he sows; he seeks only his own Interest: But the love of the Perfect Man is an universal love, a love whose Object is all Mankind. A Souldier of the Kingdom of *Ci*, said they unto him, lost his Buckler, and having a long time sought after it in vain, he at last comforts himself, upon the loss he had sustained, with this Reflection; *A Souldier has lost his Buckler, but a Souldier of our Camp has found it, he will use it.* It had been much better spoken, replies *Confucius*, if he had said, *A Man has lost his Buckler, but a Man will find it*; thereby intimating, that we ought to have an Affection for all the Men of the World.

Confucius had a tender Spirit, as may be judg'd by what we have ſaid, but it was great and ſublime. The Ancient *Chineſes* Taught, that there were Two Gods which preſided in their Houſes, the one called *Noao*, and the other *Cao*. The Firſt was reſpected as the Tutelar God of the whole Family, and the Laſt was only the God of the Fire-Hearth. Nevertheleſs, although the laſt of theſe Genius's was very much inferiour to the firſt; yet to him were render'd greater Honours than to him that had all the Domeſtick Affairs under his Protection: And there was a Proverb which imply'd, *That it was better to ſeek the Protection of* Cao, *than of* Noao. As this Preference had ſomething very Singular, and ſeem'd, in ſome meaſure, even to encounter thoſe which were promoted to Grandeurs in Princes Courts. *Confucius* being in the Kingdom of *Guez*, and meeting one day with a Præfect, which had great Authority in this Kingdom, this Miniſter puff'd up with the greatneſs of his Fortune, ſuppoſing that the Phi-

loſopher deſign'd to procure ſome Favour from the King, demanded of him by way of Merriment, the meaning of this Proverb, ſo frequent in every ones Mouth, *It is better to ſeek the Protection of* Cao, *than of* Noao. *Confucius*, who preſently perceiv'd, that the Præfect gave him to underſtand, by this Queſtion, that he ought to addreſs himſelf to him, if he would obtain his Requeſt from the King his Maſter, and who at the ſame inſtant, made this Reflection, that to gain the good Will of a Princes Favourite, it is neceſſary to offer Incenſe even to his Defects, and to force ones ſelf to Compliances, unworthy of a Philoſopher, plainly told him, That he was wholly differing from the Maxims of the Age; that he would not addreſs himſelf to him, with any addreſs he wanted, to ſhew him that he ought to do it; and at the ſame time to Advertiſe him, that though he ſhould Anſwer his Queſtion, according to his Deſire, he could reap no benefit thereby, he told him, *That he that had Sinn'd againſt Heaven, ſhould Addreſs himſelf*

only

only to Heaven. For he adds, *to whom can he Addreſs himſelf to obtain the Pardon of his Crime, ſeeing that there is not any Deity above Heaven.*

Confucius Recommends nothing ſo much to his Diſciples as Clemency and Courteſie; always grounded upon this Maxim, That we ought to Love all Men. And to make them better to apprehend the Truth of what he ſaid, he made an Inſtance of Two Illuſtrious Princes, that were diſtinguiſh'd for this very thing in the Kingdom of *Cucho*. Theſe Princes, ſaith he, were ſo mild and courteous, that they eaſily forgot the moſt hainous Injuries, and horrible Crimes, when the Offenders ſhew'd any ſign of Repentance. They beheld theſe Criminals, though worthy of the ſevereſt Puniſhments, as if they had been Innocent; they not only forgot their Faults, but by their Carriage, made even thoſe that had committed them, in ſome meaſure to forget them, and looſe one part of the Diſgrace, which remains after great Lapſes, and which can only diſcourage in the way of Virtue.

One of this Philoſophers great deſigns being to form Princes to Virtue, and to teach the Art of Reigning happily, he made no difficulty of Addreſſing himſelf directly to them, and of giving them Counſel. A Prince, ſaid he, one day to a King of *Lu*, called *Timcum*, A Prince ought to be moderate, he ought not to contemn any of his Subjects, he ought to Recompence thoſe that deſerve it. There are ſome Subjects that he ought to treat with Mildneſs, and others with Severity; there are ſome on whoſe Fidelity he ought to Rely, but there are ſome alſo whom he cannot ſufficiently Diſtruſt.

Confucius would have Princes deſire nothing that other Men wiſh for, although they are ſometimes good Things, which it ſeems they might deſire without Offence; he would have them to Trample, as I may ſay, upon whatever may make the Felicity of Mortals upon Earth; and eſpecially to look upon Riches, Children, and Life it ſelf, as tranſient Advantages, and which conſequently cannot make the

Felicity of a Prince. The Emperor *Tao*, ſays this Philoſopher, govern'd himſelf by theſe Maxims, and under the conduct of ſo good a Guide, he arriv'd at a Perfection, whereunto few Mortals can attain; for it may be ſaid, that he ſaw nothing above him but Heaven, to which he was intirely conformable. This incomparable Prince, adds he, from time to time viſited the Provinces of his Empire; and as he was the delight of his People, being met one day by a Troop of his Subjects; theſe Subjects, after having call'd him their Emperor and Father, and after having teſtified their exceeding Joy at the ſight of ſo great a Prince, cry'd out with a loud Voice, to joyn their Wiſhes with their Acclamations, *Let Heaven heap Riches upon thee! Let it grant thee a numerous Family! And let it not ſnatch thee from thy People, till thou art ſatisfied with Days! No*, replys the Emperor, ſend up other Petitions to Heaven. *Great Riches produce great Cares, and great Inquietudes; A numerous Progeny produces great Fears!*

And a long Life is generally a Series of Misfortunes. There are found few Emperors like to *Yao*, crys *Confucius* after this.

That which generally occasions trouble to Kings, that, which in some measure, redoubles the weight of the Burden annext to their Crown, is either the few Subjects over which they Reign, or the little Wealth which they possess. For in Brief, all Kings are not great, all Kings have not vast Dominions, and excessive Riches. But *Confucius* is of Opinion, That a King is too Ingenious to Torment himself, when these Reflections are capable of causing the least trouble in him. He says, That a King has Subjects enough, when his Subjects are Contented; and that his Kingdom is Rich enough, when Peace and Concord Flourish there. *Peace and Concord*, saith this Philosopher, *Are the Mothers of Plenty.*

In fine, *Confucius*, in Speaking of the Duties of Princes, teaches, That it is so necessary for a Prince to be Virtuous, that when he is otherwise,

wiſe, a Subject is oblig'd by the Laws of Heaven, voluntarily to baniſh himſelf, and to ſeek another Country.

He ſometimes complains of the diſorders of Princes; but the great Subject of his Complaints, is, The Extravagancies of private Men. He bewails the Morals of his Age; he ſays, That he ſees almoſt no Body that diſtinguiſhes himſelf, either by Piety, or ſome extraordinary Quality; that every One is corrupted, that every One is deprav'd, and that it is amongſt the Magiſtrates and Courtiers, chiefly, that Virtue is neglected. It is true, that *Confucius* ſeems to extend Things beyond Reaſon. Indeed, 'twas not much for this Philoſopher, when in a Princes Court he found but Ten or Twelve Perſons of an extraordinary Wiſdom, to cry out, *O Tempora, O Mores.* Under *Vuvam*'s Reigns, there were Ten Men of a Conſummate Virtue and Sufficiency, on whom this Emperor might repoſe all the Affairs of the Empire: Yet *Confucius* exclaims againſt ſo ſmall a number, ſaying, That great En-

dowments, Virtue, and the Qualities of the Spirit, are Things very rare in his Age. He had made the ſame Complaints in reſpect of the Emperor *Zun*, the Firſt of the Family of *Chen*, although this Prince had then Five Præfects, of whoſe Merit ſome Judgment may be made by the Hiſtory of one of theſe Miniſters, whoſe Name was *Yu*.

This Wiſe Miniſter had render'd his Memory immortal amongſt the *Chineſes*, not only becauſe it was he that invented the Secret of ſtopping or diverting the Waters that overflow'd the whole Kingdom, and which made it almoſt uninhabitable, but becauſe that being an Emperor, he always liv'd like a Philoſopher. He was of an Illuſtrious Family; for he could Name ſome Emperors of his Anceſtors: But if by the Decadency of his Houſe, he was fall'n from the Pretenſions he might have to the Empire, his Wiſdom and Virtue acquir'd him what Fortune had refus'd to the Nobility of his Extraction. The Emperor *Zun* ſo thoroughly underſtood his Deſert, that he aſſociated

him

him to the Empire: And Seventeen Years after, he declar'd him his Lawful Succeſſor, even to the Excluſion of his own Son. *Yu* refus'd this Honour, but as he vainly deny'd it, and that his Generoſity might not ſuffer, in the preſſing Sollicitations that were made him on all hands, he withdrew from the Court, and went to ſeek a Retreat in a Cell: But not being able ſo well to conceal himſelf, as not to remain undiſcover'd in the Rocks of his Solitude, he was forceably advanc'd to the Throne of his Anceſtors. Never Throne was more eaſie of Acceſs than this Princes, never Prince was more Affable. It is reported, that he one day left his Dinner Ten times, to peruſe the Petitions that were preſented him, or to hear the Complaints of the Diſtreſſed: And that he ordinarily quitted his Bath, when Audience was demanded of him. He Reigned Ten Years with ſo much Succeſs, with ſo much Tranquility, and in ſuch great abundance of all Things, that of this Age it may be truly ſaid, That it was a

Golden

Golden Age. *Yu* was an 100 Years old when he Died; and he Died as he had Liv'd: For prefering the Intereſt of the Empire before that of his Family, he would not let his Son ſucceed him, he gave the Crown to one of his Subjects, whoſe Virtue was known unto him. A Prince, doubtleſs, is happy, when he can ſome time diſcharge himſelf of the Cares which throw and preſs him on ſuch a Miniſter; and *Yao* only could be ſo, ſeeing that he at one time had Five, all worthy of being Seated on the Throne, but this Number was not great enough for *Confucius*, 'tis what made him to grieve.

Confucius ſays, That a Prince ought never to accept the Crown to the Prejudice of his Father, how unworthy ſoever his Father might be thereof; That it is one of the greateſt Crimes whereof a Prince can be Guilty; and this occaſion'd him to relate two little Hiſtories, which Suit admirably to his Subject.

Limcum

Limcum, ſays this Philoſopher, was a King of *Guei*, who was twice Married. As Chaſtity is not always the Portion of Princeſſes, the Queen had unlawful Familiarities with one of the Nobles of his Court; and this not being ſo privately manag'd, but one of *Limcum*'s Sons by his firſt Wife came to the Knowledge of it, this young Prince, jealous of his Fathers Honour, ſo highly reſented it, that he deſign'd to kill the Queen, which he concealed not. The cunning and guilty Princeſs, who ſaw her ſelf detected, and who had a great Influence over her ancient Spouſe, alledg'd ſuch plauſible Reaſons, to make him believe her Innocency, that this poor Prince, ſhutting his Eyes againſt the Truth, baniſh'd his Son: But as Children are not culpable for their Fathers Crimes, he kept *Che* with him: He was the Son of this diſgraced Prince. *Limcum* died ſoon after. The People recalled the Prince whom the Queens Debaucheries had baniſht; and he went to receive the Crown, but his vicious Son oppos'd him,

him, alledging that his Father was a Parricide: He rais'd Armies againſt him, and was proclaim'd King by the People.

The Sons of a King of *Cucho*, continues he, follow'd not this way: Behold a memorable Example. This King, whoſe Hiſtory we ſhall relate in two Words, had three Sons: And as Fathers have ſometimes more tenderneſs for their youngeſt Children, than for the reſt, he had ſo much for the laſt which Heaven had given him, that ſome days before his Death, he appointed him for his Succeſſor, to the Excluſion of his other Brothers. This Procedure was ſo much the more extraordinary, as it was contrary to the Laws of the Land. The People thought after the King's Death, that they might endeavour, without any crime, to advance the eldeſt of the Royal Family on the Throne. This was executed as the People had projected it; and this Action was generally approved. There was none but the new King, who remembering his Fathers dying Words, refuſed

refuſed to conſent. This Generous Prince took the Crown that was preſented him, put it on his younger Brothers Head, and nobly declar'd that he renounc'd it, and thought himſelf unworthy of it, ſeeing that he had been excluded by his Fathers Will, and that his Father could not retract what he had done. The Brother, touch'd with ſuch an Heroick Action, conjur'd him the ſame moment, not to oppoſe the Inclination of all the People, who deſir'd him to Reign over them. He alledged that it was he alone, that was the lawful Succeſſor to the Crown, which he contemned; That their Father could not violate the Laws of the State; That this Prince was overtaken with a too great Fondneſs, and that in a word, it in ſome meaſure belonged to the People to redreſs the Laws of their Kings, when they were not juſt. But nothing could perſwade him to act contrary to his Fathers Will. Between theſe two Princes, there was a laudable Conteſtation; neither would accept the Crown: And they ſeeing, that this Con-

Conteſt would continue a long time, withdrew from the Court; and Vanquiſh'd and Victorious together, they went to end their Days in the repoſe of a Solitude, and left the Kingdom to their Brother. Theſe Princes, adds he, ſought after Virtue; but they ſought it not in vain, for they found it.

He frequently relates ſhort Hiſtories of this Nature, wherein an Heroick Generoſity is every where ſeen to diſcover it ſelf. The Women amongſt the People, and even great Princeſſes, are therein obſerv'd rather to chuſe Death, and that with their own Hands, than to be expoſed to the Violences of their Raviſhers. The Magiſtrates are there ſeen to quit the greateſt Employs, to avoid the Diſorders of the Court; Philoſophers to cenſure Kings upon their Throne, and Princes who make no difficulty to die, to appeaſe the Anger of Heaven, and procure Peace to their People.

After this *Confucius* ſhews how the Dead ought to be buried; and as this was perform'd in his time with a great deal

deal of Magnificence, ſo in Funeral Pomps he blames whatever ſeems like Oſtentation, and reproves it after a ſevere manner. Indeed, one of his Diſciples being dead, and this Diſciple being buried with the uſual Magnificence, he cryed out when he knew it, *When my Diſciple was alive, he reſpected me as his Father, and I look'd upon him as my Son: But can I now behold him as my Son, ſince he has been buried like other Men?*

He prohibits the bewailing the Dead with exceſs; and if, conſtrain'd by his own Grief, he ſhed Tears for this very Diſciple, he confeſſed he forgot himſelf; That in truth, great Griefs have no Bounds, but that the Wiſeman ought not to be overcome with Grief; That it is a Weakneſs, 'tis a Crime in him.

He gives great Praiſes to ſome of his Diſciples, who, in the midſt of the greateſt Poverty, were content with their Condition; and accounted as great Riches the Natural Virtues they had received from Heaven.

He

He declaims againſt Pride, Self-Love, Indiſcretion, and againſt the ridiculous Vanity of thoſe that affect to be Maſters every where, againſt thoſe Self-Conceited Men, who momentarily cite their own Actions, and againſt great Talkers, and drawing afterwards the Portraiture of the Wiſeman, in oppoſition to what he has discours'd, he ſays, that Humility, Modeſty, Gravity, and Neighbourly Affection, are Virtues which he cannot one moment neglect, without departing from his Character.

He ſays, That a good Man never afflicts himſelf, and fears nothing; that he contemns Injuries, credits not Reproaches, and refuſes even to hear Reports.

He maintains, that Puniſhments are too common; that if the Magiſtrates were good Men, the wicked would Conform their Life to theirs, and that if Princes would only advance to Dignities, Perſons diſtinguiſh'd by their Honeſty, and exemplary Life, every one would apply himſelf unto Virtue,

be-

becauſe that Grandeur being that which all Men Naturally Deſire, every one willing to poſſeſs it, would endeavour to render himſelf worthy thereof.

He would have us avoid Idleneſs; to be ſerious, and not precipitate in our Anſwers; and that ſetting our ſelves above every thing, we ſhould never be troubled, either that we are contemn'd, or not known in the World.

He compares Hypocrites to thoſe lewd Villains, who the better to conceal their Deſigns from the Eyes of Men, do appear Wiſe and Modeſt in the Day time, and who by the favour of the Night, do Rob Houſes, and commit the moſt Infamous Robberies.

He ſays, That thoſe that make their Belly their God, never do any thing worthy of a Man; that they are rather Brutes than Rational Creatures: And returning to the Conduct of the great Ones, he very well Remarks, That their Crimes are always greater than the Crimes of other Men. *Zam*, the laſt Emperor of the Family of *Cheu*, ſays,

Confucius on this occaſion, had a very irregular Conduct. But how irregular ſoever his Conduct was, the Diſorders of this Emperor were only the Diſorders of his Age. Nevertheleſs, when any Debauch'd, Criminal, and Infamous Action is mention'd, they ſay it is, The Crime of *Zam*. The Reaſon whereof is this, Zam *was Wicked and an Emperor.*

Confucius relates an infinite number of other Things of this Nature, which concern the Conduct of all ſorts of Men; but moſt of the Things that he ſays, or which his Diſciples do ſay, are Sentences and Maxims, as we have already declar'd, the moſt conſiderable of which are theſe that follow.

MAXIMS

Maxims.

I.

ENdeavour to imitate the Wiſe, and never diſcourage thy ſelf, how Laborious ſoever it may be: If thou canſt arrive at thine end, the Pleaſure you will Enjoy will Recompence all thy Pains.

II.

When thou Laboureſt for others, do it with the ſame Zeal as if it were for thy ſelf.

III.

Virtue which is not ſupported with Gravity, gains no repute amongſt Men.

IV.

Always remember thou art a Man, that human Nature is Frail, and that thou mayſt eaſily fall, and thou ſhalt never fall. But, if happening to forget what thou art, thou chanceſt to fall, be not diſcourag'd; remember that thou mayſt riſe again; that 'tis in thy Power to break the Bands which joyn thee to thine Offence, and to ſubdue the Obſtacles which hinder thee from walking in the Paths of Virtue.

V.

Take heed that thy Promiſes be Juſt, for having once promis'd, it is not lawful to Retract; we ought always to keep our Promiſe.

IV.

When thou doſt Homage to any one, ſee that thy Submiſſions be proportioned to the Homage thou oweſt him: There is Stupidity and Pride in doing too little; but in over acting it there is Abjection and Hypocriſie.

VII.

Eat not for the Pleaſure thou mayſt find therein. Eat to Increaſe thy Strength; Eat to preſerve the Life which thou haſt receiv'd from Heaven.

VIII.

Labour to purifie thy Thoughts: If thy Thoughts are not ill, neither will thy Actions be ſo.

IX.

The Wiſe-Man has an Infinity of Pleaſures; for Virtue has its Delights in the midſt of the Severities that attend it.

X.

He that in his Studies wholly applies himſelf to Labour and Exerciſe, and

neglects Meditation, loses his time: And he that only applies himself to Meditation, and neglects Labour and Exercise, does only wander and lose himself. The first can never know any thing exactly, his Lights will be always intermixt with Doubts and Obscurities; and the last will only pursue Shadows; his Knowledge will never be certain, it will never be solid. Labour, but slight not Meditation: Meditate, but slight not Labour.

XI.

A Prince ought to punish Vice, for fear lest he seem to maintain it: But yet he ought to keep his People in their Duty, rather by the Effects of Clemency, than by Menaces and Punishments.

XII.

Never slacken Fidelity to thy Prince; conceal nothing from him which it is his Interest to know; and think no think difficult, when it tends to Obey him.

XIII.

When we cannot apply any Remedy to an Evil, 'tis in vain to ſeek it. If by thy Advices and Remonſtrances, thou couldſt undo, what is already done, thy Silence would be Criminal; but there is nothing colder than Advice, by which it is impoſſible to profit.

XIV.

Poverty and Human Miſeries are Evils in themſelves, but the Wicked only reſent them. 'Tis a Burden under which they groan, and which makes them at laſt to ſink; they even diſtaſte the beſt Fortune. 'Tis the Wiſe-Man only who is always pleas'd: Virtue renders his Spirit quiet: Nothing troubles him, nothing diſquiets him, becauſe he practiſes not Virtue for a Reward. The practiſe of Virtue is the ſole Recompence he expects.

XV.

It is only the Good Man, who can make a right choice; who can, either

love or hate with Reaſon, or as need requires.

XVI.

He that applies himſelf to Virtue, and ſtrongly addicts himſelf thereto, never commits any thing unbecoming a Man, nor contrary to Right Reaſon.

XVII.

Riches and Honours are Good; The deſire of poſſeſſing them is Natural to all Men: But if theſe Good Things agree not with Virtue, the Wiſe Man ought to contemn, and generouſly to renounce them. On the contrary, Poverty and Ignominy are Evils; Man Naturally avoids them: If theſe Evils attack the Wiſe Man, it is lawful for him to rid himſelf from them, but it is not lawful to do it by a Crime.

XVIII.

I never as yet ſaw a Man that was happy in his Virtue, or afflicted with his Defects and Weakneſſes; but I am not ſurpriz'd, becauſe I would have him that delights in Virtue, to find ſo many

many Charms therein, that for it he ſhould contemn the Pleaſures of the World: And on the contrary, that he who hates Vice, ſhould find it ſo hideous, that he ſhould uſe all ways to keep himſelf from falling therein.

XIX.

It is not credible that he who uſes his utmoſt Endeavours to acquire Virtue, ſhould not obtain it at laſt, although he ſhould labour but one ſingle Day. I never yet ſaw the Man that wanted ſtrength for this purpoſe.

XX.

He that in the Morning hath heard the Voice of Virtue, may die at Night. This Man will not repent of living, and Death will not be any pain unto him.

XXI.

He that ſeeks Pride in his Habits, and loves not Frugality, is not diſpoſed for the Study of Wiſdom; thou oughteſt not even to hold Correſpondence with him.

XXII. Afflict

XXII.

Afflict not thy ſelf for that thou art not promoted to Grandure and Publick Dignities; Rather grieve for that thou art not, perhaps, adorn'd with thoſe Virtues that might render thee worthy of being advanc'd.

XXIII.

The Good Man employs himſelf only with his Virtue, the Wicked only with his Riches. The firſt continually thinks upon the Good and Intereſt of the State; but the laſt has other Cares, he only thinks on what concerns himſelf.

XXIV.

Do unto another as thou wouldſt be dealt with thy ſelf: Thou only needeſt this Law alone; 'tis the Foundation and Principle of all the reſt.

XXV.

The Wiſe Man has no ſooner caſt his Eyes upon a good Man, but he endeavours to imitate his Virtues: But the ſame Wiſe Man has no ſooner fixt his Sight

Sight upon a Man given up to his Vices, but miſtruſting himſelf, interrogates himſelf in a trembling manner, if he be not like that Man.

XXVI.

A Child is oblig'd to ſerve and obey his Father. Parents have their Failures: A Child is oblig'd to acquaint them therewith, but he ought to do it with Moderation and Prudence: And if whatever Precautions he takes, he always meets with oppoſition, he ought to reſt a while, but never deſiſt. Counſels given to' Parents do frequently draw Puniſhments and Severities upon the Child; but on this account he ought to ſuffer, not to murmur.

XXVII.

The Wiſe Man never haſtens, neither in his Studies, nor in his Words; he is ſometimes as it were Mute; but when it concerns him to act, and practiſe Virtue, he, as I may ſay, precipitates all.

XXVIII. The

XXVIII.

The truly Wiſe Man Speaks little, he is little Eloquent. I ſee not, that Eloquence can be of very great uſe to him.

XXIX.

A long Experience is requir'd to know the Heart of Man. I imagin'd, when I was young, that all Men were Sincere; that they always Practis'd what they ſaid; in a word, that their Mouth always agreed with their Heart: But now that I behold Things with another Eye, I am convinc'd that I was miſtaken. At preſent I hear what Men ſay, but I never rely thereon, I will examine whether their Words are agreeable to their Actions.

XXX.

In the Kingdom of *Ci* there was formerly a Præfect that ſlew his King. Another Præfect of the ſame Kingdom, beholding with horrour the Crime of this Parricide, quitted his Dignity, forſook his Wealth, and retir'd into another

nother Kingdom. This Wiſe Miniſter was not ſo happy as to find at firſt what he ſought after; in this new Kingdom he only found wicked Miniſters, little devoted to their Maſters Intereſt. This, ſaith he, ſhall not be the place of mine abode, I will elſewhere ſeek a Retreat. But always meeting with Men like to that Perfidious Miniſter, who by his Crime had fore'd him to abandon his Country, Dignity, and all his Eſtate, he went through the whole Earth. If thou demandeſt my Thoughts concerning ſuch a Man, I cannot refuſe telling you, that he deſerves great Praiſes, and that he had a very remarkable Virtue. This is the Judgment that every Rational Man ought to make thereof. But as we are not the Searchers of Hearts, and as it is properly in the Heart, that true Virtue reſides, I know not whether his Virtue was a true Virtue; we ought not always to Judge of Men by their outward Actions.

XXXI.

I know a Man, who paſſes for Sincere in the Peoples Mind, who was asked for ſomething that he had not. Thou imagineſt, perhaps, that he ingeniouſly Confeſt, That it was not in his Power to grant what was ask'd of him. He ought to do it, if his Sincerity had anſwer'd the report it had amongſt the People: But behold how he took it. He went directly to a Neighbours Houſe; he borrow'd of him what was requeſted of himſelf, and afterwards gave it him. I cannot convince my ſelf that this Man can be Sincere.

XXXII.

Refuſe not what is given thee by thy Prince, what Riches ſoever thou poſſeſt. Give thy Superfluities to the Poor.

XXXIII.

The defects of Parents ought not to be imputed to their Children. Becauſe that a Father ſhall, by his Crimes, render

render himſelf unworthy of being promoted to Honour, the Son ought not to be excluded, if he renders not himſelf unworthy. Becauſe that a Son ſhall be of an obſcure Birth, his Birth ought not to be his Crime, he ought to be called to great Employments, as well as the Sons of the Nobles, if he has the Qualifications neceſſary. Our Fathers heretofore Sacrific'd Victims only of a certain Colour, and pitch'd upon theſe Colours according to the Will of thoſe that ſat upon the Throne. Under the Reign of one of our Emperors, the Red Colour was in Vogue. Think you, that the Deities, to which our Fathers Sacrific'd under this Emperors Reign, would reject a Red Bull, becauſe it came from a Cow of another Colour.

XXXIV.

Prefer Poverty and Baniſhment to the moſt Eminent Offices of State, when it is a wicked Man that offers them, and would conſtrain thee to accept them.

XXXV. The

XXXV.

The Way that leads to Virtue is long, but it is thy Duty to finiſh this long Race. Alledge not for thy excuſe, that thou haſt not ſtrength enough; that Difficulties diſcourage thee, and that thou ſhalt be at laſt forc'd to ſtop in the midſt of the Courſe. Thou knoweſt nothing, begin to run: 'Tis a ſign thou haſt not as yet begun, thou ſhouldſt not uſe this Language.

XXXVI.

'Tis not enough to know Virtue, it is neceſſary to love it; but it is not ſufficient to love it, it is neceſſary to poſſeſs it.

XXXVII.

He that perſecutes a Good Man, makes War againſt Heaven: Heaven created Virtue, and protects it; he that perſecutes it, perſecutes Heaven.

XXXVIII. A

XXXVIII.

A Magiſtrate ought to honour his Father and Mother; he ought never to faulter in this juſt Duty; his Example ought to inſtruct the People. He ought not to contemn old Perſons, nor Perſons of Merit: The People may imitate him.

XXXIX.

A Child ought to be under a continual apprehenſion of doing ſomething that may diſpleaſe his Father; this Fear ought always to poſſeſs him. In a word, he ought to act, in whatever he undertakes, with ſo much precaution, that he may never offend him, or afflict him.

XL.

Greatneſs of Spirit, Power and Perſeverance, ought to be the Portion of the Wiſe. The Burden wherewith he is loaded is weighty, his Courſe is long.

XLI.

The Wiſe Man never acts without Counſel. He ſometimes conſults, in the moſt important affairs, even the leaſt intelligent Perſons, Men that have the leaſt Spirit, and the leaſt Experience. When Counſels are good, we ought not to conſider from whence they come.

XLII.

Eſchew Vanity and Pride. Although thou hadſt all the Prudence and Ability of the Ancients, if thou haſt not Humility, thou haſt nothing, thou art even the Man of the World that deſerves to be contemned.

XLIII.

Learn what thou know'ſt already, as if thou hadſt never learn'd it: Things are never ſo well known but that we may forget them.

XLIV.

Do nothing that is unhandſom, although thou ſhouldſt have Art enough to make thine Action approved: Thou mayſt eaſily deceive the Eyes of Men, but thou canſt never deceive Heaven, its Eyes are too penetrative and clear.

XLV.

Never contract Friendſhip with a Man that is not better than thy ſelf.

XLVI.

The Wiſe Man bluſhes at his Faults, but is not aſhamed to amend them.

XLVII.

He that lives without Envy and Covetouſneſs may aſpire at every thing.

XLVIII.

Wouldſt thou learn to die well? Learn firſt to live well.

XLIX.

A Miniſter of State never ought to ſerve his Prince in his Extravagancies and Injuſtice. He ought rather to renounce

nounce his Office, than to tarnish it by base and criminal Actions.

L.

Innocence ceases to be a Virtue, most of the Great Ones are fallen therefrom. But if thou demandest what must be done to recover this Virtue. I answer, That it is necessary to conquer thy self. If all Mortals could, in one Day, gain over themselves this happy Victory, the whole Universe would, from this very Day, re-assume a new Form; we should all be perfect, we should all be innocent. 'Tis true, the Victory is difficult, but it is not impossible; for in short, to conquer thy self, is only to do what is agreeable to Reason. Turn away thine Eyes, stop thine Ears, put a Bridle upon thy Tongue, and rather remain in an Eternal Inaction, than to imploy thine Eyes in beholding Sights where Reason is stifled; than to give Attention thereunto, or to Discourse thereon. Behold how thou mayst overcome! The Victory depends on thy self alone.

LI. De-

LI.

Deſire not the Death of thine Enemy, thou wouldſt deſire it in Vain; his Life is in the Hands of Heaven.

LII.

It is eaſie to obey the Wiſe, he commands nothing impoſſible; but it is hard to divert him therefrom: That which often times Rejoyces others, makes him to Sigh, and forces Torrents of Tears from his Eyes.

LIII.

Acknowledge thy Benefits by the return of other Benefits, but never Revenge Injuries.

LIV.

In what part of the World ſoever thou art forc't to ſpend thy Life, correſpond with the Wiſeſt, aſſociate with the beſt Men.

LV.

To Sin and not to Repent, is properly to Sin.

LVI.

'Tis good to Faſt ſome times, to give thy Mind to Meditation, and to the Study of Virtue. The Wiſe Man is taken up with other Cares, than with the continual Cares of his Nouriſhment. The beſt cultivated Earth fruſtrates the hopes of the Labourer, when the Seaſons are Irregular: All the Rules of Husbandry could not ſecure him from Death, in the time of a hard Famine; but Virtue is never fruitleſs.

LVII.

The Wiſe Man muſt learn to know the Heart of Man, to the end that taking every one according to his own Inclination, he may not labour in Vain, when he ſhall diſcourſe to him of Virtue. All Men ought not to be inſtructed after the ſame way. There are divers Paths that lead to Virtue, the Wiſe Man ought not to ignore them.

LVIII.

Combat Night and Day againſt thy Vices; and it by thy Cares and Vigilance,

lance, thou gainſt the Victory over thy ſelf, couragiouſly attack the Vices of others, but attack them not before this be done: There is nothing more Ridiculous than to complain of others defects, when we have the very ſame.

LIX.

The good Man Sins ſometimes, weakneſs is Natural to him: But he ought to watch ſo diligently over himſelf, that he never fall twice into the ſame Crime.

LX.

We have three Friends that are Uſeful to us, a Sincere Friend, a Faithful Friend, a Friend that Hears every Thing, that Examines what is told him, and that Speaks little: But we have three alſo whoſe Friendſhip is pernicious, a Hypocrite, a Flatterer, and a great Talker.

LXI.

He that applies himſelf to Virtue, has three Enemies to conflict, which he muſt ſubdue, Incontinence when he

is as yet in the vigour of his Age, and the Blood boils in his Veins; Contests and Disputes when he is arriv'd at a mature Age, and Covetousness when he is old.

LXII.

There are three Things that the Wise Man ought to Reverence, the Laws of Heaven, Great Men, and the Words of Good Men.

LXIII.

We may have an Aversion for an Enemy, without desiring Revenge. The Motions of Nature are not always Criminal.

LXIV.

Distrust a Flatterer, a Man affected in his Discourses, and who every where boasts of his Eloquence. This is not the Character of true Virtue.

LXV.

Silence is absolutely necessary to the Wise Man. Great Discourses, elaborate Discourses, pieces of Eloquence, ought to be a Language unknown to him,

him, his Actions ought to be his Language. As for me, I would never Speak more. Heaven Speaks, but what Language does, it uſe, to preach to Men, that there is a Sovereign Principle from whence all things depend; a Soveraign Principle which makes them to Act and Move. Its Motion is its Language, it reduces the Seaſons to their Time, it agitates Nature, it makes it produce: This Silence is Eloquent.

LXVI.

The Wiſe Man ought to hate ſeveral ſorts of Men. He ought to hate thoſe that divulge the defects of others, and take delight in diſcourſing therein. He ought to hate thoſe that being adorn'd only with very mean Qualities, and who being moreover of a low Birth, do revile and temeariouſly murmur againſt thoſe that are promoted to Dignities of State. He ought to hate a Valiant Man, when his Valour is not accompanied with Civility, nor Prudence. He ought to hate thoſe ſorts of Men that are puff'd up with Self-

Self-Love; who being always Conceited of their own Merit, and Idolaters of their own Opinions, do assault all, deride all, and never consult Reason. He ought to hate those who having very small Illuminations, do presume to censure what others do. He ought to hate proud Men. In a word, he ought to hate those who make it a Custom to spie out others Defects to publish them.

LXVII.

It is very difficult to associate with the Populace. These sort of Men grow familiar and insolent when we have too much Correspondence with them: And because they imagine they are slighted, when never so little neglected, we draw their Aversion upon us.

LXVIII.

He that is arriv'd at the Fortieth Year of his Age, and who has, hitherto, been a Slave to some Criminal Habit, is not in a condition to subdue it. I hold his Malady incurable, he will persevere in his Crime until Death.

LXIX. Afflict

LXIX.

Afflict not thy ſelf at the Death of a Brother. Death and Life are in the Power of Heaven, to which the Wiſe Man is bound to ſubmit. Moreover, all the Men of the Earth are thy Brethren; why then ſhouldſt thou weep for one, at a time when ſo many others remain alive?

LXX.

The Natural Light is only a perpetual Conformity of our Soul with the Laws of Heaven. Men can never loſe this Light. It is true, that the Heart of Man being inconſtant and wavering, it is ſometimes covered over with ſo many Clouds, that it ſeems wholly extinguiſh'd. The Wiſe Man experiences it himſelf; for he may fall into ſmall Errors, and commit light Offences: Yet the Wiſe Man cannot be Virtuous, whilſt he is in this ſtate, it would be a Contradiction to ſay it.

LXXI. It

LXXI.

It is very difficult, when Poor, not to hate Poverty: But it is poſſible to be Rich without being Proud.

LXXII.

The Men of the firſt Ages applied themſelves to Learning and Knowledge, only for themſelves, that is to ſay, to become Virtuous: This was all the praiſe they expected from their Labours and Lucubrations. But Men at preſent do only ſeek praiſe, they ſtudy only out of Vanity, and to paſs for Learned in the eſteem of Men.

LXXIII.

The Wiſe Man ſeeks the cauſe of his Defects in himſelf; But the Fool avoiding himſelf, ſeeks it in all others beſides himſelf.

LXXIV.

The Wiſe Man ought to have a ſevere Gravity, but it ought not to be fierce and untractable. He ought to love Society, but to avoid great Aſſemblies.

LXXV. The

LXXV.

The Love or Hatred of People, ought not to be the Rule of thy Love or Hatred; Examine whether they have Reaſon.

LXXVI.

Contract Friendſhip with a Man whoſe Heart is upright and ſincere; with a Man that loves to learn, and who can teach thee ſomething, in his turn. Other Men are unworthy of thy Friendſhip.

LXXVII.

He that has Faults, and ſtrives not to amend them, ought at leaſt to do his endeavour to conceal them. The Wiſe Man's Defects are like the Eclipſes of the Sun, they come to every ones Knowledge. The Wiſe Man ought upon this account to endeavour to cover himſelf with a Cloud. I ſay the ſame thing of Princes.

LXXVIII.

Readily abandon thy Country when Virtue is there depreſs'd, and Vice encourag'd.

courag'd. But if thou designest not to renounce the Maxims of the Age, in thy retreat and exile, remain in thy miserable Country; for what Reason shouldst thou leave it?

LXXIX.

When thy Countries Safety is concern'd, stand not to consult, but expose thy self.

LXXX.

Heaven shortens not the Life of Man, 'tis Man that does it by his own Crimes. Thou mayst avoid the Calamities that come from Heaven, but thou canst never escape those which thou draweſt upon thy self by thy Crimes.

FINIS.